

WORKPLACE SPIRITUALITY ANNOTATED BIBLIOGRAPHY

Compiled by Judi Neal, Ph.D. 2017

Overview

This bibliography was commissioned by Fetzer Institute and compiled by Judi Neal, with input from numerous colleagues around the world. The purpose of this bibliography is to list scholarly articles in the field of Workplace Spirituality that are seminal articles as well as current articles that report on personal and organizational outcomes of workplace spirituality. Other resources are included as well.

This list is intended to be useful to scholars, practitioners, and faculty.

The goal of this annotated bibliography is not to be a complete listing of every article or book that has ever been published in the field. Instead, every effort was made to select references that have been frequently cited or have contributed to the field of workplace spirituality in a significant way. This is intended to be a living document and new references will be added when they meet the criteria established for this project.

Methods

1. Google Scholar citations – keyword search. Selected articles for review with more than 100 citations. Newer quality publications, and publications with outcomes data were accepted with a lower citation rate.
 - a. Workplace spirituality
 - b. Workplace spirituality organizational performance
 - c. Organizational spirituality
 - d. Organizational consciousness
 - e. Organizational transformation
 - f. Spiritual leadership
 - g. Spirit at work
 - h. Spirituality in the workplace
 - i. Faith at work
2. Review of all issues of the Journal of Management, Spirituality and Religion (JMSR), including a review of the JMSR citation index.
3. Research summary documents from “Management, Spirituality, and Religion” special interest group at the Academy of Management.
4. Responses from my request to members of the “Management, Spirituality, and Religion” special interest group at the Academy of Management.

5. Personal knowledge based on my involvement in the field as a scholar and practitioner since 1992. This includes a review of a workplace spirituality bibliography I have been keeping and updating since the early 1990s that is 50 plus pages in length.

Scope

This bibliography aims to be international in scope and to be inclusive of both high quality academic literature and high quality practitioner literature. The bibliography draws from multiple disciplines including management, sociology, theology, psychology, and healthcare.

Format

This bibliography uses APA format. The references in each section are listed alphabetically by the lead author's last name and are typed in **bold**. The bibliographic reference is followed by an abstract if one is available, and noted by the word in italics: *Abstract*.

Where there is no abstract, I have supplied an editorial summary as noted by the word in italics: *Editor*. When it is of value, I added editorial comment even when there is an abstract. This is noted by the use of the word *Editor*, in the *Abstract*.

An article or book may be listed under more than one topic but generally have only been placed in the most relevant section.

Sections

There are nine sections in this bibliography to make it easier for a reader to find what he or she is looking for. There are some cases of overlap and in those cases, the full reference and annotation is provided in both relevant sections.

1. Seminal works
2. Spiritual leadership
3. Measurement
4. Theories, methods and models
5. Personal and organizational outcomes
6. Literature reviews
7. Special journal issues
8. Frequently cited magazine articles
9. Recommended books

WORKPLACE SPIRITUALITY ANNOTATED BIBLIOGRAPHY

1. Seminal Works

The articles and books in this section are considered seminal in the field. They have provided the basis for research and scholarship by many others and are frequently cited in other peoples' work on Workplace Spirituality. If a scholar wants to be knowledgeable about the foundations of the field of Workplace Spirituality, it is recommended that he or she be familiar with these works.

Ashmos, D. and D. Duchon. (2000). Spirituality at work: A conceptualization and measure, *Journal of Management Inquiry*. 9(20): 134-145.

Editor: This journal article is one of the most highly referenced in the workplace spirituality literature because it was one of the first to report on the development of a measure of spirituality in the workplace. The Spirituality at Work Scale was administered in four hospital systems and data was obtained from 696 participants. As a result of factor analysis authors conceptualize three dimensions of workplace spirituality: (1) conditions for community, (2) meaning at work, and (3) inner life. Questionnaire items and their factors are included in the appendix.

Benefiel, M. (2003). Mapping the terrain of spirituality in organizations research. *Journal of Organizational Change Management*. 16(4): 367-77.

Abstract: Researchers in the burgeoning new field of spirituality in organizations face a number of significant field-shaping questions, e.g. how should spirituality in organizations be defined and what research methods are most appropriate for this work – quantitative, qualitative, a combination of the two, or entirely new methods? The answers given to these questions will determine the shape of this new field and the direction research will take over the next several decades. This article addresses these questions by mapping the terrain of current spirituality in organizations research, in three stages. It begins by examining trails being blazed by pioneers venturing into this new territory, considering the progress these pioneers have made and the work remaining to be done. It then moves to questions lurking in the background of this pioneering work. Finally, it articulates the new frontier in spirituality in organizations research, a frontier which beckons adventurous pioneers to enter.

Dehler, G. and Welsh, M. (1994). Spirituality and organizational transformation: Implications for the new management paradigm. *Journal of Managerial Psychology*, 9(6), 17-26.

Editor: This article contrasts organizational development with organizational

transformation, and explores the ways in which attention to emotion and spirituality distinguishes the field of organizational transformation. Building on the model of organizational change developed by Porras and Silvers (1991), Dehler and Welsh add three organizational transformation variables: (1) Vision, (2) Transformational Leadership, and (3) Intrinsic motivation. The authors describe an evolution from the traditional mechanistic approach to change based on cognitive information processing to a new paradigm of organizational transformation that focuses on emotion, spirituality, energy and flow.

Delbecq, A. (2009). Spirituality and business: One scholar's perspective. *Journal of Management, Spirituality and Religion*. 6(1): 3-13.

Abstract: In this essay a senior scholar reflects on the evolution of spirituality as a subject within management studies. The author traces the development of scholarly interest in the Academy of Management. He suggests areas of increasing understanding and aspects in need of further development. He offers encouragement but also admonishes caution for scholars who wish to address the tender interface of spirituality and leadership.

Dent, E.B., Higgins, M.E. and Wharff, D. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *Leadership Quarterly*. 16(5) 625-653.

Abstract: Spirituality and its relationship to workplace leadership is a compelling issue for management practitioners and researchers. The field of study is still in its infancy and as such is marked by differences in definitions and other basic characteristics. Much of what has been written on this subject has appeared in general, rather than academic publications and consequently may lack rigor. The purpose of this study is to analyze known academic articles for how they characterize workplace spirituality, explore the nexus between spirituality and leadership, and discover essential factors and conditions for promoting a theory of spiritual leadership within the context of the workplace. An emergent process was used to identify and validate eight areas of difference and/or distinction in the workplace spirituality literature: 1.) definition, 2.) connected to religion, 3.) marked by epiphany, 4.) teachable, 5.) individual development, 6.) measurable, 7.) profitable/productive, and 8.) nature of the phenomenon. Eighty-seven scholarly articles were coded for each of these areas. Findings conclude that most researchers couple spirituality and religion and that most either have found, or hypothesize a correlation between spirituality and productivity. The emergent categories offer provocative new avenues for the development of leadership theory.

Freshman, B. (1999). An exploratory analysis of definitions and applications of spirituality in the workplace. *Journal of Organizational Change Management*, 12(4): 318-329.

Abstract: In response to the rising interest in “spirituality in the workplace”, an exploratory analysis of text passages expressing definitions and applications of the topic was conducted. A grounded theory process applying thematic and network analysis techniques was used to examine text samples from three different sources: e-mail, survey responses, and a literature search. Throughout the investigation an emphasis was placed on maintaining the multiplicity of definitions and applications of “spirituality in the workplace” while methodologically studying the thematic content of these expressions. Code words representing concepts in four function categories emerged: nouns, actions, qualities, and theories. Sentences were re-formed to reveal concepts and relationships discussed in the text samples. Practical applications of the themes of diversity, learning and development, intuition and the personal aspects of “spirituality in the workplace” are presented.

Fry, L.W. (2003). Toward a theory of spiritual leadership. *Leadership Quarterly*. 14(6): 693-727.

Abstract: A causal theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity. I first examine leadership as motivation to change and review motivation-based leadership theories. Second, I note the accelerating call for spirituality in the workplace, describe the universal human need for spiritual survival through calling and membership, and distinguish between religion and spirituality. Next, I introduce a generic definition of God as a higher power with a continuum upon which humanistic, theistic, and pantheistic definitions of God can be placed. I also review religious- and ethics-and-values-based leadership theories and conclude that, to motivate followers, leaders must get in touch with their core values and communicate them to followers through vision and personal actions to create a sense of spiritual survival through calling and membership. I then argue that spiritual leadership theory is not only inclusive of other major extant motivation-based theories of leadership, but that it is also more conceptually distinct, parsimonious, and less conceptually confounded. And, by incorporating calling and membership as two key follower needs for spiritual survival, spiritual leadership theory is inclusive of the religious- and ethics and values- based approaches to leadership. Finally, the process of organizational development and transformation through spiritual leadership is discussed. Suggestions for future research are offered.

Editor: Fry is one of the first scholars to study and measure spiritual leadership. Since this seminal article, he has conducted a large number of studies in many settings. His measurements have been used by many other scholars, and this article is the most cited in the field of spiritual leadership.

Gibbons, P. (2000). Spirituality at work: Definitions, measures, assumptions, and validity claims, in Biberman, J. and Whitty, M. (Eds), *Work and Spirit: A Reader of New Spiritual Paradigms for Organizations*, University of Scranton Press, Scranton, PA, pp. 111-131.

Editor: This chapter derives from Paul Gibbons excellent dissertation on spirituality at work. The article suggests gaps and weaknesses in the definitions of workplace spirituality, as well as gaps and weaknesses in measures, assumptions and truth claims. He suggests that integration with other disciplines, particularly the psychology of religion, business ethics and organizational science. At the time that Gibbons was writing this chapter, there was a great concern by scholars and practitioners that the field of spirituality in the workplace was just a fad. The way to avoid becoming a fad is for scholars to be even more precise and rigorous in our definitions, assumptions, measurements and research methods.

Kinjerski, V. and B. J. Skrypnek. (2004). Defining spirit at work: Finding common ground. *Journal of Organization Change Management* special issue “Research that matters: Helping organizations integrate spiritual values and practices.” 17(1): 26-42.

Abstract: Debate over the definition of “spirit at work” continues in both the popular and academic literatures. The lack of a clear, accepted definition has hindered the development of useful measures and has delayed research that would advance our understanding of the conditions/characteristics that influence the experience of spirit at work and the individual and organizational outcomes that result from spirit at work. To obtain a clearer understanding of an individual level construct of spirit at work, an exploratory, qualitative study was conducted. A total of 14 professionals, who not only experienced spirit at work, but whose work also involved researching or promoting spirit at work, participated through face-to-face interviews, telephone interviews, or written surveys. Participants were asked about what is spirit at work and then they were asked to describe a personal experience of spirit at work. Although most people had difficulty providing a comprehensive definition for spirit at work, they found it very easy to recall and describe such an experience. These rich descriptions of their personal experiences of spirit at work revealed much consistency in experiences among individuals. Participants’ descriptions revealed that spirit at work is a distinct state that has physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions. This state involves physiological arousal, positive affect, a belief that one's work makes a contribution, a sense of connection to others and common purpose, a sense of connection to something larger than self, and a sense of perfection and transcendence. The usefulness of a clear, comprehensive definition of spirit at work to advancing theory, research, and practice is discussed.

Editor: This seminal research was the theoretical basis for the development of the “Spirit at Work Scale.” See reference in the “Measurement” section below.

Krishnakumar, S., and C. P. Neck. (2002). “ The ‘What’, ‘Why’ and ‘How’ of Spirituality in the Workplace.” *Journal of Managerial Psychology* 17(3): 153–164.

Abstract: While the attention to workplace spirituality is growing, there is debate as to what exactly this term “spirituality” means. There seems to be multiple views of workplace spirituality. It could be argued that there are different definitions for the meaning of “spirituality” due to the very strong personal nature of the word itself. We argue that this multiple view of spirituality is a positive thing for organizations if managers attempt to understand differing spiritual views and also encourage all views within an organization. In this paper, we summarize the different perspectives of spirituality, discuss the benefits of encouraging spirituality within organizations, and examine different perspectives of implementing a spirituality-based culture within firms.

Editor’s note: See the updated version of this article in the Literature Review section of this document: Jeffery D. Houghton, Christopher P. Neck and Sukumarakurup Krishnakumar (2016): The what, why, and how of spirituality in the workplace revisited: a 14-year update and extension, *Journal of Management, Spirituality and Religion*.

McCormick, D. (1994). Spirituality and management. *Journal of Managerial Psychology*, 9(6), 5-8.

Abstract: Describes some of the challenges that face managers who try to integrate their spirituality with their work, focusing on values, tasks and problems that emerge in more than one spiritual tradition. Examines five such themes: compassion, right livelihood, selfless service, work as a form of meditation, and problems of pluralism.

Mitroff, I., Mason, R., and Pearson, C. (1994) Radical surgery: What will tomorrow’s organizations look like? *Academy of Management Perspectives*, May 1, 1994, vol 8, no. 2, 11-21.

Abstract: The problems America's organizations are facing are not due to temporary downturns in the economy. They are a vivid testimony to the fact that organizations of the nineteenth and twentieth centuries are obsolete. We need radically new kinds of organizations to meet the extreme challenges of today's world and tomorrow's. In the past, organizations have been structured around largely autonomous, self-contained, traditional functions such as accounting, finance, human resources, law, marketing, strategic planning, and so on. While important, they are no longer the building blocks of today's organizations. Today's environment has produced new challenges— crisis management, issues management, global competitiveness, total quality management, environmentalism, ethics programs—for which the traditional functions are largely inadequate.

To meet tomorrow's challenges, we propose that organizations be structured around five new organizational entities: (1) a Knowledge/Learning Center, (2) a Recovery/Development Center, (3) a World Service/Spiritual Center, (4) a World Class Operations Center, and (5) a Leadership Institute. In effect, we propose a new philosophy of organization design. Because this new design is controversial, we harbor no illusions that it will be accepted easily. Indeed, one fundamental purpose of this article is to provoke others to generate alternate designs of their own. We are not, therefore, asking readers to accept our framework, but to engage in the production of alternate designs. In the end, the important issue is the concerns raised by each center, not the design itself.

Mitroff, I. and Denton, E. A. (1999). A study of spirituality in the workplace. *Sloan Management Review* 40(4): 83-92.

Abstract: In this empirical study of spirituality in the workplace, we report on our results from interviews with senior executives and from questionnaires sent to HR executives and managers. In general, the participants differentiated strongly between religion and spirituality. They viewed religion as a highly inappropriate form of expression and topic in the workplace. They saw spirituality, on the other hand, as a highly appropriate subject for discussion. This does not mean that they had no fears, reservations, or ambivalence with regard to the potential abuse of spirituality. Nonetheless, they still felt it was essential.

They defined “spirituality” as “the basic feeling of being connected with one’s complete self, others, and the entire universe.” If a single word best captures the meaning of spirituality and the vital role that it plays in people’s lives, that word is “interconnectedness.” Those associated with organizations they perceived as “more spiritual” also saw their organizations as “more profitable.” They reported that they were able to bring more of their “complete selves” to work. They could deploy more of their full creativity, emotions, and intelligence; in short, organizations viewed as more spiritual get more from their participants, and vice versa.

Editor: This article, and the book by the same authors – *A Spiritual Audit of Corporate America* – were published at the same time. Both publications were extremely influential in the field and continue to be among the most referenced works, primarily because of the breadth of data collected (interviews and questionnaires) and the depth of the questions. They summarize their research by describing five different ways organizations can be religious or spiritual. The authors conclude by saying, “No organization can survive for long without spirituality and soul. We must examine ways of managing spirituality without separating it from the other elements of management.”

Mitroff, I., Denton, E. A., and Alpaslan, C. M. (2009). A spiritual audit of corporate America: Ten years later (Spirituality and attachment theory, an interim report). *Journal of Management, Spirituality and Religion*, 6(1): 27-41.

Abstract: This paper represents the first in a series of reports of a 10-year follow up study of the authors' 1997–1999 study of spirituality in the workplace. Forty-five responses to a modified questionnaire were analyzed. Attachment Theory was used to analyze the respondents' views and feelings with regard to a variety of items pertaining to religion and spirituality. Those respondents having a Secure style of attachment were attracted to and had a much more positive view of spirituality than those with other attachment styles. The low percentage of respondents and the fact that those who responded were overwhelmingly Secure limits the study. Nonetheless, a very strong and clear portrait emerges of the link between a Secure attachment style and spirituality. The data show clearly that Secure individuals have a much more positive view of their organizations, and furthermore that their organizations are perceived as more spiritual. A strong implication is that spiritual organizations are thus somehow more Secure. If this implication is borne out by further research, then it means that we have identified a potentially new model for practicing spirituality in the workplace beyond those that were identified in our 1997–1999 study.

Neal, J. (1997). Spirituality in management education: A guide to resources. *Journal of Management Education*, February, vol. 21, no. 1: 121-139.

Abstract: After presenting what the concept of spirituality in the workplace entails, this article presents a review of a list of books, articles, and other resource materials that offer more in-depth knowledge about spirituality in the workplace. The article concludes with five spiritual principles that may be useful in management education.

Editor: This article is one the most cited articles published by the *Journal of Management Education*. It was written when few management courses existed on workplace spirituality, and its aim was to provide some resources to management educators. It includes an annotated bibliography of articles that might be used as supplementary reading. It also reviews journal special issues on workplace spirituality, and lists other resources and organizations. The article concludes with five guidelines for teaching management education from a spiritual perspective.

Neck, C. and J. Milliman. (1994). Thought self-leadership: Finding spiritual fulfilment in organizational life. *Journal of Managerial Psychology*. 9(6): 9-16.

Abstract: Offers a number of insights into the nature of spirituality in organizations and how employees can gain greater spirituality and purpose in their work. Specifically, proposes that a recent leadership theory, thought self-leadership, can assist employees in influencing or leading themselves towards experiencing more spirituality in their organizational life.

Tackney C., S. Chappell , and T. Sato (2017) MSR founding narratives and content analysis of Best/Dexter award nominee papers (2001-2015). *Journal of Management, Spirituality and Religion*, vol. 14, no 2: 135-159.

Editors Note: This journal article is not a seminal article, but it is an excellent research article on the founding of the Management, Spirituality and Religion interest group. It provides a valuable overview of the MSR literature during the first 15 years.

Abstract: This is a founders' narrative and research paper content analysis of the first 15 years of the Management Spirituality and Religion Interest Group (MSR) of the Academy of Management. Based on archival data and founder interviews, our inquiry recounts how the early collaborators established the Interest Group. The founders interviewed were identified through preliminary inquiry and from archival sources. As complement and extension, we concurrently conducted a content analysis of the 15 years of MSR Best Papers and Carolyn Dexter Award MSR nominated papers for Academy internationalization: a corpus epitomizing MSR research and practice. The combined study is a benchmark of founding and institutionalization for current and potential MSR members. By tracing the research trends MSR has taken in light of the founding aspirations, we illuminate the distinctive values, tensions, and meanings of spirituality in management practices that infuse MSR with its enduring organizational vitality.

2. Spiritual Leadership

The topic of spiritual leadership has received significant attention as a subset of the overall field of Workplace Spirituality. This list includes theoretical, research, and applied articles.

Benefiel, M. (2005). The second half of the journey: Spiritual leadership for organizational transformation. *Leadership Quarterly*. 16(5): 723-747.

Abstract: This article proposes a conceptual framework for spiritual leadership of organizational transformation. It begins by pointing out two challenges unaddressed in the current theories of spiritual leadership: 1) the growing epistemological critique of the existing empirical studies of organizational spirituality and 2) the need for a more robust and sophisticated understanding of the “spiritual” aspect of “spiritual leadership.” It addresses the challenges by drawing on Burrell and Morgan's organizational paradigms, Bernard Lonergan's philosophy, Daniel Helminiak's extension of Lonergan's work, and understandings of spiritual transformation from the field of spirituality. It illustrates spiritual leadership for organizational transformation by examining the case of Reell Precision Manufacturing.

Cardona, P. (2000). Transcendental leadership. *Leadership and Organizational Development Journal*. 21(4): 201-207.

Looks at leadership from a relational perspective. This perspective focuses on the relationship that is created between a leader and a collaborator. We call this relationship a partnership, and distinguish three types of partnerships: transactional, transformational, and transcendental. The type of partnership that the leader is able to create, determines the quality of the collaborator's following behaviors, and demonstrates sets of values and behaviors that the leader shows in action. Transcendental leadership adds to the transformational one a service orientation, which solves the possible manipulative side of transformational leaders.

Delbecq, Andre. (1999). Christian spirituality and contemporary business leadership. *Journal of Organizational Change Management*, 12(4): 345-349.

Abstract: In what way does Christian spirituality impact contemporary business leadership? This short article provides examples of some executives whose personal spiritual tradition deeply informs and shapes their leadership. Themes reported include a sense of leadership as a calling, the desire to integrate deeply held personal values with the leadership role, and spirituality as a source of courage when facing daunting challenges.

Delbecq, A. (2009). The spiritual challenges of power: Humility and love as offsets to leadership hubris. In C. C. Manz, K. S. Cameron, K. P. Manz and R. D. Marx (Eds.), *The virtuous organization: Insight from some of the world's leading management thinkers*: 97-112. London: World Scientific, Imperial College Press.

Abstract: This chapter examines the failure of success, the corruption of triumph, and the danger of celebrity. It explains why the contemporary business press and academic studies are replete with examples of previously acclaimed leaders who slipped into situational narcissism leading to distorted decisions and subsequent public embarrassment. Every person playing a leadership role or attaining a position of notoriety is tempted by hubris, or the development of pride and dominance. This chapter explains why these outcomes are common and introduces the classic virtues of humility and love as offsets and counter-tendencies that can protect leaders from such falls from grace.

Delbecq, A. (2010). The impact of meditation practices in the daily life of Silicon Valley leaders. In T. Plante (Ed.), *Contemplative practices in action: Diverse paths for well being, wisdom and healing*: 183-204. New York: Praeger.

Editor: The purpose in this chapter is to share how a group of varied practices become integrated into the lives of business leaders in Silicon Valley. The chapter describes a course titled "Spirituality for Organizational Leadership," taught by Andre Delbecq at Santa Clara University to over 450 working professional MBAs and 350 senior executives. Several forms of meditation were taught from different religious and spiritual traditions. The chapter describes the ways in which course participants integrated these practices in their daily life and the impact of these practices. This course is the most well-known and most frequently emulated course in the Academy of Management.

Dent, E.B., Higgins, M.E. and Wharff, D. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *Leadership Quarterly*. 16(5): 625-653.

Abstract: Spirituality and its relationship to workplace leadership is a compelling issue for management practitioners and researchers. The field of study is still in its infancy and as such is marked by differences in definitions and other basic characteristics. Much of what has been written on this subject has appeared in general, rather than academic publications and consequently may lack rigor. The purpose of this study is to analyze known academic articles for how they characterize workplace spirituality, explore the nexus between spirituality and leadership, and discover essential factors and conditions for promoting a theory of spiritual leadership within the context of the workplace. An emergent process was used to identify and validate eight areas of difference and/or distinction in the workplace spirituality literature: 1.) definition, 2.) connected to religion, 3.) marked by epiphany, 4.) teachable, 5.) individual development, 6.) measurable, 7.)

profitable/productive, and 8.) nature of the phenomenon. Eighty-seven scholarly articles were coded for each of these areas. Findings conclude that most researchers couple spirituality and religion and that most either have found, or hypothesize a correlation between spirituality and productivity. The emergent categories offer provocative new avenues for the development of leadership theory.

Fairholm, G.W. (1996). Fulfilling whole-self needs at work. *Leadership and Organization Development Journal*. 17(5): 11-17.

Abstract: The work community is becoming the most significant community for many people. We are coming to expect our work - where we spend most of our time - to satisfy our deeply held needs for wholeness and to help provide spiritual support for our values and our aspirations for personal as well as economic growth. Reports on original research which supports a growing literature attesting to the centrality of work in meeting both economic and spiritual needs. Spirit refers to the vital, energizing force or principle in the person, the core of self. Respondent managers understand spirit in its secular connotation as defining self meaning and motivation for action. Begins a definition of a model of leadership based on this kind of spiritual relationship, one founded on morality, stewardship and community. Also lists some critical issues that this emerging leadership model faces.

Fry, L.W. (2003). Toward a theory of spiritual leadership. *Leadership Quarterly*, 14, 693-727.

Abstract: A causal theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity. I first examine leadership as motivation to change and review motivation-based leadership theories. Second, I note the accelerating call for spirituality in the workplace, describe the universal human need for spiritual survival through calling and membership, and distinguish between religion and spirituality. Next, I introduce a generic definition of God as a higher power with a continuum upon which humanistic, theistic, and pantheistic definitions of God can be placed. I also review religious- and ethics-and-values-based leadership theories and conclude that, to motivate followers, leaders must get in touch with their core values and communicate them to followers through vision and personal actions to create a sense of spiritual survival through calling and membership. I then argue that spiritual leadership theory is not only inclusive of other major extant motivation-based theories of leadership, but that it is also more conceptually distinct, parsimonious, and less conceptually confounded. And, by incorporating calling and membership as two key follower needs for spiritual survival, spiritual leadership theory is inclusive of the religious- and ethics and values-based approaches to leadership. Finally,

the process of organizational development and transformation through spiritual leadership is discussed. Suggestions for future research are offered.

Editor: Louis (Jody) Fry is the most prolific and most quoted author on spiritual leadership. He has developed an assessment of spiritual leadership (see next section of this bibliography) that has been widely used in his own and others' research in numerous settings around the world. He has significant documentation on the outcomes of organizations with higher degrees of spiritual leadership.

Fry, L., and Kriger, M. (2009). Towards a theory of being-centered leadership: Multiple levels of being as context for effective leadership. *Human Relations*. 62(11): 1667-1696.

Abstract: This article proposes and develops a theory of leadership that utilizes five levels of being as context for effective leadership: 1) the physical world; 2) the world of images and imagination; 3) the level of the soul; 4) the level of the Spirit; and 5) the non-dual level. We first explore how each of the five levels of being provides a means for advancing both the theory and the practice of leadership. Second, we utilize these five levels to create the foundation for a theory of leadership based on *being* that goes beyond current theory which emphasizes *having* and *doing* — either having appropriate traits and competencies or doing appropriate actions depending on the situation. We present propositions for future research as we discuss each of the five levels of being. Finally, we discuss implications for leadership development and future research that arise from such a being-centered leadership theory.

Hicks, D. (2002). Spiritual and religious diversity in the workplace: Implications for leadership. *The Leadership Quarterly*. 13(4): 379-396.

Abstract: This article offers a critical analysis of scholarship on spirituality and leadership. The article argues that the concept of spirituality is more disparate and contested than the current leadership literature acknowledges. It asserts that spirituality is often defined in opposition to religion and that this opposition is not an accurate description of a complex interrelationship. Scholars who uphold a view of bringing the “whole person” to work are inconsistent if they view spirituality as appropriate in the workplace but exclude diverse employees' particular, specific religious expressions from it. The concluding section offers implications from this critical exploration of leadership and spirituality and suggests that the task of effective organizational leadership is not to promote a single spiritual framework but, rather, to create a structure and culture in which leaders and followers can respectfully negotiate religious and spiritual diversity.

Krishnakumar, S. J. Houghton, C, Neck, and C. Ellison. (2015). The “good” and the “bad” of spiritual leadership. *Journal of Management, Spirituality, and Religion*. 12, No(1): 17-37.

Abstract: This paper develops and presents a spiritual contingency model of spiritual leadership that includes spiritual leadership characteristics such as follower's feelings of interconnectedness, religious or existential faith, and leader charisma along with such boundary conditions and contingencies (moderators) as narcissism, pro-social motivation to lead, follower perceptions of leader integrity (ethics), and perceived organizational support. In exploring these contingency factors, the paper also examines the potential "dark side" of spiritual leadership and concludes with implications for future research and managerial practice as suggested by the model.

Neal, J., B. Lichtenstein, and D. Banner. (1999). Spiritual perspectives on individual, organizational, and societal transformation. *Journal of Organizational Change Management.* 12(3): 175-186.

Abstract: The article explores issues of what matters most in individual organizational and societal transformation – economic issues or spirit? Transformation is defined and literature on individual, organizational and societal transformation is presented. The article looks at the standard arguments that economics are the driving force in transformation and then postulates that spirituality may be as much – if not more – of a driving force. Evidence is provided on the growth of interest in spirituality. Then three theories of transformation are offered, one at the level of societal transformation. Each of these theories incorporates elements of spirituality in order to understand the prerequisites of transformation.

Phipps, K. A. (2012). Spirituality and strategic leadership: The influence of spiritual beliefs on strategic decision making. *Journal of Business Ethics.* 106(2): 177-189.

Abstract: This work extends the consideration of spirituality and leadership to the field of strategic leadership. Future development in the field of spirituality and leadership will depend on greater clarity concerning the level of analysis, and will require a distinction between personal and collective spirituality. Toward that end, a framework is proposed that describes how the personal spiritual beliefs of a top level leader operate in strategic decision making like a schema to filter and frame information. This function is mediated by the leader's constructive development and meta-belief and moderated by the organizational context and leadership style. This framework provides a starting point for considering the many expressions of spirituality in organizations and serves as a foundation for a multi-level theory of spirituality and leadership.

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly.* 16(5): 655-687.

Abstract: This review of over 150 studies shows that there is a clear consistency between spiritual values and practices and effective leadership. Values that have long been

considered spiritual ideals, such as integrity, honesty, and humility, have been demonstrated to have an effect on leadership success. Similarly, practices traditionally associated with spirituality as demonstrated in daily life have also been shown to be connected to leadership effectiveness. All of the following practices have been emphasized in many spiritual teachings, and they have also been found to be crucial leadership skills: showing respect for others, demonstrating fair treatment, expressing caring and concern, listening responsively, recognizing the contributions of others, and engaging in reflective practice.

Rooke, D., and W. Torbert. (1998). Organizational transformation as a function of CEO's developmental stage. *Organization Development Journal*. 16(1): 11-28.

Abstract: In this paper, we discuss what appears to be one critical variable in successful organizational transformation: the ego development stage of the CEO and his or her senior advisers. In ten longitudinal organizational development efforts, the five CEOs measuring at the late Strategist/Leader stage of development supported 15 progressive organizational transformations. By contrast, the five CEOs measuring at pre-Strategist stages of development supported a total of 0 progressive organizational transformations (no change in two organizations; a three stage regression in one organization; and three stages of progressive development in two organizations). The progressively transforming organizations became industry leaders on a number of business indices. The three organizations that did not progress developmentally lost personnel, industry standing, and money as well.

Sanders III, J. E., Hopkins, W. E., & Geroy, G. D. (2003). From transactional to transcendental: Toward a and integrated theory of leadership. *Journal of Leadership and Organizational Studies*. 9(4): 21-31.

Abstract: In this article we explore the spiritual dimensions of leadership by setting forth a theory that both integrates and extends the transactional and transformational theories of leadership. Specifically, we propose that the transcendental theory of leadership set forth in this article comprises three dimensions of spirituality (consciousness, moral character, and faith) that incorporate the managerial aspects of transactional theory and the charismatic aspects of transformational theory to enhance leader effectiveness. Utilizing a conceptual model, we show the hierarchical relationship that exists between transcendental, transformational, and transactional theories of leadership and set forth several propositions related to the development of spiritual dimensions as leaders develop along the hierarchical continuum. Implications of the model for leadership theory and practice are discussed.

Young, J. (2002). A spectrum of consciousness for CEOs: A business application of Ken Wilber's *Spectrum of Consciousness*. *The International Journal of Organizational Analysis*. 10(1): 30-54.

Abstract: This analysis examines the influence of varying levels of consciousness on the problem solving effectiveness of chief executive officers (CEOs). Specifically, it applies the original work of Ken Wilber, considered one of the most important theorists in the field of consciousness studies of our time, to executive leadership. The paper proposes that as CEOs move to higher levels of consciousness, their problem solving capabilities become more effective for their situational contexts. The argument set forth is that CEOs at higher levels of consciousness will be more effective problem solvers for their organizations and experience greater levels of self-fulfillment than CEOs operating at lower levels on the Spectrum of Consciousness.

3. Measurement

Ashmos, D. and D. Duchon. (2000). Spirituality at work: A conceptualization and measure, *Journal of Management Inquiry*. 9(2): 134-145.

Editor: This journal article is one of the most highly referenced in the workplace spirituality literature because it was one of the first to report on the development of a measure of spirituality in the workplace. The Spirituality at Work Scale was administered in four hospital systems and data was obtained from 696 participants. As a result of factor analysis authors conceptualize three dimensions of workplace spirituality: (1) conditions for community, (2) meaning at work, and (3) inner life. Questionnaire items and their factors are included in the appendix.

Barrett, R. (2003). Culture and consciousness: Measuring spirituality in the workplace by mapping values. In R. A. Giacalone and C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance*. Armonk, NY: M.E. Sharpe, 345–366.

Abstract: The purpose of this chapter is to explore the interface between organizational culture, corporate consciousness and workplace spirituality. I propose to address three questions. First, how does spirituality manifest itself in a business context? In other words, what does spirituality look like and how would you recognize it in a corporate setting? Second, how do you measure culture and spirituality in organizations? And third, what is the relationship between the different levels of organizational consciousness, spirituality, and financial success? I propose to explore this last topic by referencing two case studies.

I place emphasis on the topic of measurement for two reasons. First, measurement allows organizations to map progress in the development of cultural capital, and second, it provides an opportunity to explore the link between financial performance and workplace spirituality. If a strong positive link can be established, then the incentive for organizations to pursue workplace spirituality will be compelling.

Editor: Richard Barrett is a former VP at World Bank, and a practitioner rather than an academic, so his work tends to be much more applied than theoretical. He is the creator of the Cultural Transformation Tools which have been used by corporations internationally. The model is based on seven levels of corporate consciousness. Each values assessment is customized for each client, so there is no research comparing results across organizations.

Beazley, H. (1997) Meaning and measurement of spirituality in organizational settings: Development of a spirituality assessment scale. Doctoral dissertation. The George Washington University.

Abstract: This study is an investigation into the meaning and measurement of spirituality in organizational settings. Spirituality is defined as "a faith relationship with the Transcendent." Faith relationship is defined as "a trust in, and loyalty to, centers of value that are of ultimate concern to a human being and to the images of power with which that individual aligns himself or herself, and upon which he or she acts, in order to survive in an uncertain world." Transcendent is defined as "beyond and independent of the material universe." The definition of spirituality was operationalized through a definitive dimension (a behavioral dimension essential to the concept and exclusive to it) and three correlated dimensions (behavioral dimensions that are not exclusive to spirituality but that nevertheless contribute to its definition). A 30-item Spirituality Assessment Scale was developed using Thurstone and Likert methodologies and principal components analysis on a sample of 332 graduate students with work experience. The data supported the definitive dimension of spirituality and three correlated dimensions (honesty, humility, and service to others) as being measurable by the Spirituality Assessment Scale. As expected, those individuals who were deemed "spiritual" on the basis of the definitive dimension also manifested the correlated dimensions. Also as expected, those individuals who measured "high in spirituality" on the definitive dimension manifested more of the correlated dimensions of "honesty," "humility," and "service-to-others" to a degree that was statistically significant than did individuals who measured "low in spirituality." The correlated dimensions "honesty" and "service-to-others" did not correlate with individuals scoring "low in spirituality" on the definitive dimension.

Forniciari C J, Sherlock J J, Ritchie W R, Lund Dean K (2005) Scale development practices in the measurement of spirituality. *The International Journal of Organizational Analysis*, 13, 28-49.

Abstract: This study identified and analyzed the 29 empirical articles which created 65 new scales that were published from 1996–2004 within the Spirituality, Religion, and Work (SRW) domain. Utilizing Hinkin's (1995) methodology for evaluating questionnaire scale development as a model, this study reviewed: (1) item generation issues such as inductive vs. deductive approaches; (2) scale development issues such as sampling and validity/reliability assessment; and (3) scale evaluation issues such as convergent validity testing. The study found that the vast majority of studies (86%) reported detail on the item development process for the new scales used; the primary method for item development was deductive, based on existing theory. In the area of scale development, only 45% of the studies reported using factor analysis for evaluation of constructs; of those that did, less than 25% of those reported information regarding factor retention criteria, such as eigenvalues. With regard to the internal consistency, the coefficient alpha was reported in only 45% of the studies. However, in those cases where scale development practices were described, the information was generally quite detailed and reflected statistical rigor. Few studies (38%) reported any information related to scale evaluation. Similar to Hinkin's (1995) conclusions from his review of scales in the management field, this study found scale development practices within the SRW domain

to be inconsistent. The article reports detailed findings using Hinkin 's (1995) detailed methods and discusses practical implications for editors, reviewers and SRW researchers.

Fry, L. W., S. Vitucci, and M. Cedillo. (2005). Spiritual leadership and army transformation: Theory, measurement and establishing a baseline, *Leadership Quarterly*. 16(5): 835-862.

Abstract: Spiritual leadership theory (SLT) is a causal leadership theory for organizational transformation designed to create an intrinsically motivated, learning organization. Spiritual leadership comprises the values, attitudes, and behaviors required to intrinsically motivate one's self and others in order to have a sense of spiritual survival through calling and membership—i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated. The effect of spiritual leadership in establishing this sense of leader and follower spiritual survival is to create value congruence across the strategic, empowered team, and individual levels to, ultimately, foster higher levels of organizational commitment, productivity, and employee well-being. The primary purpose of this research is to test the SLT causal model that hypothesizes positive relationships among the qualities of spiritual leadership, spiritual survival, and organizational productivity and commitment using longitudinal data from a newly formed Apache Longbow helicopter attack squadron at Ft. Hood, Texas. The results provide strong initial support for SLT and its measures. A methodology was developed for establishing a baseline for future organizational development interventions as well as an action agenda for future research on spiritual leadership in general and Army training and development in particular. We conclude that spiritual leadership theory offers promise as a springboard for a new paradigm for leadership theory, research, and practice given that it (1) incorporates and extends transformational and charismatic theories as well as ethics- and values- based theories (e.g., authentic and servant leadership) and (2) avoids the pitfalls of measurement model misspecification.

Heaton, D.P., Schmidt-Wilk, J. and Travis, F. (2004). Construct, method, and measures for researching spirituality in organizations. *Journal of Organizational Change Management*. 17(1): 62–82.

Abstract: Clarifying constructs, methods, and measures for systematic research can advance knowledge about spirituality in organizations. In this paper, we define constructs of pure spirituality, applied spirituality, and spiritual development. We survey research methods for exploring spirituality in organizations – including not only objective studies but also subjective experience for personal growth. We consider five indications of spirituality – health, happiness, wisdom, success, and fulfillment – and identify research instruments for each based on measures used in prior studies of Maharishi Mahesh Yogi's Transcendental Meditation program. Research is seen as valuable for assessing the practical applications of spirituality for the individual, organization, and society.

Krahnke, K., R. Giacalone, and C. Jurkiewicz. (2003). Point-counterpoint: Measuring workplace spirituality. *Journal of Organizational Change Management*. 16(4): 396-405.

Abstract: Presents a point-counterpoint discussion on whether or not we can – or should – measure something as ineffable as spirituality in organizations. Topics covered include “Workplace spirituality: on the need for measurement” and “Towards wholeness in spirituality research: embracing other ways of knowing.”

Lips-Wiersma, M. S., and Wright, S. (2012). Measuring the meaning of meaningful work: Development and validation of the comprehensive meaningful work scale. *Group and Organization Management*. 7(5): 655-685.

Abstract: In this article we build on two in-depth qualitative studies to systematically develop and validate a comprehensive measure of meaningful work. This scale provides a multidimensional, process-oriented measure of meaningful work that captures the complexity of the construct. It measures the dimensions of “developing the inner self”; “unity with others”; “serving others” and “expressing full potential” and the dynamic tensions between these through items on “being versus doing” and “self versus others.” The scale also measures inspiration and its relationship to the existential need to be real and grounded. Exploratory and confirmatory factor analyses using multicultural samples from a broad range of occupations provide construct validity for the measure. Future research opportunities on the basis of our measure are outlined.

Jurkiewicz, C.L. and Giacalone, R.A. (2004). A Values Framework for Measuring the Impact of Workplace Spirituality on Organizational Performance. *Journal of Business Ethics*. 49(2): 129–142.

Abstract: Growing interest in workplace spirituality has led to the development of a new paradigm in organizational science. Theoretical assumptions abound as to how workplace spirituality might enhance organizational performance, most postulating a significant positive impact. Here, that body of research has been reviewed and analyzed, and a resultant values framework for workplace spirituality is introduced, providing the groundwork for empirical testing. A discussion of the factors and assumptions involved for future research are outlined.

Kinjerski, V. (2012). Developing and validation a measure of individual spirituality at work, in J. Neal (ed.) *the Handbook of Faith and Spirituality in the Workplace*, NY: Springer, 383-402.

Abstract: A clear, empirically grounded, and theoretically defensible definition, and a short, psychometrically sound measure of spirituality at work is offered. This chapter presents four studies to document the development of an 18 item *Spirit at Work Scale*

(SAWS) and to establish basic construct validity, and reports on its recent application. Study 1 outlines the development of the 18-item SAWS and presents the four factor structure: engaging work, sense of community, spiritual connection, and mystical experience. Analyses revealed high internal consistency for both the total scale ($\alpha = .93$) and the four subscales (α 's from .86 to .91). Study 2 confirms the factor structure and demonstrates convergent and divergent validity by correlating SAWS with a number of work-related and personal wellbeing measures expected to be related to SAWS in lesser and greater degrees. As predicted, SAWS total scores correlated the highest with the other work-related measures (i.e., organizational culture, organizational commitment, and job satisfaction) (r s from .52 to .65) and the lowest with the personality dimensions (r s from .10 to .31). The known group method illustrates that SAWS scores differ between two groups. Study 3 provides further evidence of convergent and discriminant validity with a different group. Study 4 demonstrates SAWS temporal stability (or test-retest reliability) and sensitivity to change over time. SAWS holds much promise for use in practice and research.

Editor: The SAWS is the most frequently used measure of individual spirituality at work in research reported in academic journals.

Liu, C. H., and Robertson, P. J. (2010). Spirituality in the workplace: Theory and measurement. *Journal of Management Inquiry*. 20(1): 35–50.

Abstract: To integrate existing literature on spirituality in different disciplines and move it forward, the authors propose a new theoretical conceptualization of spirituality, based on which they develop a new scale of spirituality. Using structural equation modeling, the authors conduct confirmatory factor analysis on survey data collected from 2,230 individuals to test and cross-validate the spirituality scale. The authors find the construct of spirituality is best captured by three correlated, yet distinct, factors: interconnection with a higher power, interconnection with human beings, and interconnection with nature and all living things. Results show that the spirituality scale demonstrates content validity, face validity, discriminant validity, convergent validity, and structural reliability. In addition, the authors theoretically argue and empirically validate that the notion of spirituality incorporates and transcends religiousness.

Lynn, M. L., M. McNaughton and S. VanderVeen. (2011). Faith at work scale (FWS): Justification, development and validation of a measure of Judaeo-Christian religion in the workplace. *Journal of Business Ethics*. 85(2): 227-41.

Abstract: Workplace spirituality research has sidestepped religion by focusing on the function of belief rather than its substance. Although establishing a unified foundation for research, the functional approach cannot shed light on issues of workplace pluralism, individual or institutional faith-work integration, or the institutional roles of religion in economic activity. To remedy this, we revisit definitions of spirituality and argue for the place of a belief-based approach to workplace religion. Additionally, we describe the construction of a 15-item measure of workplace religion informed by Judaism and

Christianity – the Faith at Work Scale (FWS). A stratified random sample (n = 234) of managers and professionals assisted in refining the FWS which exhibits a single factor structure (Eigenvalue = 8.88; variance accounted for = 59.22%) that is internally consistent (Cronbach's $\alpha = 0.77$) and demonstrates convergent validity with the Faith Maturity Scale ($r = 0.81$, $p > 0.0001$). The scale shows lower skew and kurtosis with Mainline and Catholic adherents than with Mormons and Evangelicals. Validation of the scale among Jewish and diverse Christian adherents would extend research in workplace religion.

Miller, D. and T. Ewest. (2012). The Integration Box (TIB): An individual and institutional faith, religion, and spirituality at work assessment tool, in J. Neal (ed.) *The Handbook of Faith and Spirituality in the Workplace*, NY: Springer, 403-417.

Editor: This chapter is based on David Miller's dissertation work that was later published in his book *God at work: The history and promise of the faith at work movement*. In his original research, Miller concludes that the integration of faith/religion/spirituality and work is not monolithic in its motivation or manifestation. He observed four ways in which people integrate faith and work: the Ethics Type; the Expression Type; the Experience Type; and the Enrichment Type.

Moore, T., and W. Casper. (2006). An examination of proxy measures of workplace spirituality: A profile model of multidimensional constructs. *Journal of Leadership and Organizational Studies*. 12(4): 109-118.

Abstract: The purpose of this paper is to suggest a theoretical foundation to operationalize the constructs of spirituality from existing established measures. Several constructs from existing literature - perceived organizational support, affective organizational commitment, and intrinsic job satisfaction are used to measure aspects of workplace spirituality. As a result, a profile model of multidimensional constructs is used to explain the conceptual relationships.

Neal, J. and L. Hoopes. (2012). Edgewalker assessment for spiritual leadership and resilience, in Neal (ed.) *The Handbook of Faith and Spirituality in the Workplace*, NY: Springer, 429-440.

Abstract: In the past few years, several new theories of leadership have been proposed that help us to understand more about leaders who are innovative, creative, values-centered, and resilient in the face of change. One of these theories is about leaders who are Edgewalkers, who walk between worlds and build bridges between different paradigms and worldviews (Neal 2006). They are visionary and passionate about making the world a better place, particularly through the world of work. This chapter is about the development and testing of an assessment tool that measures five qualities and five skills of an Edgewalker. Possibilities for future research with this instrument are offered.

Pandey, A., Gupta, R. K., and Arora, A. P. (2009). Spiritual climate of business organizations and its impact on customer's experience. *Journal of Business Ethics*. 88(2): 313–332.

Abstract: This study examines the notion of 'spirituality' as a dimension of human self, and its relevance and role in management. Major thesis of this research is that spirituality of employees is reflected in work climate. This may in turn affect the employees' service to the customers. In the first part of the study a Spiritual Climate Inventory is developed and validated with the data from manufacturing and service sector employees. In the later part, hypothesis of positive impact of spiritual climate on customers' experience of employees' service is examined and found to be substantiated empirically.

Sheep, M.L. (2004). Nailing Down Gossamer: A Valid Measure of the Person Organization Fit of Workplace Spirituality. *Academy of Management Proceedings*. Vol. 2004(1): B1-B6.

Abstract: The article discusses a study that furthers theoretical development and empirical investigation of workplace spirituality by using person-organization fit (P-O fit) to developing a measurement scale, and presents P-O fit as a theoretical context for measuring workplace spirituality. The article discusses self-workplace integration, meaning in work, transcendence of self, and personal growth and development of one's inner life at work. The article also explains the differences between spiritual preferences and organizational supplies.

Steingard, D. (2008). Intentional intelligence: How the new mind of leadership manifests in business and in life, in Biberman, Jerry and Len Tischler (eds) *Spirituality in Business: Theory, Practice, and Future Directions*. NY: Palgrave Macmillan, 89-105.

Abstract: Intentional Intelligence: achievement is based on action, action is based on thought, and thought is based on a flow of connection between mind and "The Field." By enhancing this connection between mind and The Field, one's thinking, actions and achievement are enhanced. The focus is on individual achievement. Being intentionally intelligent begins with interior mindfulness and includes embodied presence and experiencing life as interconnected to a larger force, source, and so on.

Steingard, D. and R. Dufresne. (2012). The evaluative framework for workplace spirituality assessments: Working our strengths and strengthening our work in J. Neal (ed.) *The Handbook of Faith and Spirituality in the Workplace*, NY: Springer, 455 – 487.

Abstract: In this chapter, we develop and pilot-test a framework with which we evaluate workplace spirituality assessments (WSAs). WSAs are used empirically to measure some aspect of workplace spirituality. Building upon Gardner's work on multiple intelligences and previous reviews of the workplace spirituality literature, we develop a framework with four different evaluative filters. First, we determine which approach to workplace spirituality the WSA concerns, including metaphysical transcendence, existential meaning-making, or religio-spiritual. Next, we assess which foundation of spiritual intelligence is considered, be it computational, empirical, operational, or teleological. Then, we consider whether the WSA is contextualized by cultural bounds and if the WSA considers workplace spirituality critically. Last, we argue that WSAs should be held to the standard of rigor, relevance, and reciprocity. The evaluative framework allows for study- and field-level reflection on the state of WSAs and directs our attention to potential areas of focus.

Tevichapong, P. (2012). *Individual spirit at work and its relationship with employee work attitudes and organisational outcomes: An empirical examination in corporate Thailand*. Doctoral Dissertation, Aston University.

Abstract: The purpose of this thesis is to conduct empirical research in corporate Thailand in order to (1) validate the Spirit at Work Scale (2) investigate the relationships between individual spirit at work and three employee work attitudinal variables (job satisfaction, organisational identification and psychological well-being) and three organisational outcomes (in-role performance, organisational citizenship behaviours (OCB), and turnover intentions) (3) further examine causal relations among these organisational behaviour variables with a longitudinal design (4) examine three employee work attitudes as mediator variables between individual spirit at work and three organisational outcomes and (5) explore the potential antecedents of organisational conditions that foster employee experienced individual spirit at work. This study demonstrates that as *ISAW* experiences increase, job satisfaction increases, organisational identification increases, psychological well-being increases, in-role performance increases, OCB increases, and intentions to quit decreases. The practical implications for leaders and managers are in order to increase these positive workplace outcomes, we have to increase *ISAW*.

Editor: This study was the most comprehensive study of organizational outcomes at the time it was conducted, and served as a model for future studies.

Trott, D. (1996). *Spiritual well-being of workers: An exploratory study of spirituality in the workplace*. Doctoral Dissertation, University of Texas at Austin.

Abstract: A descriptive correlational design was used to answer two research questions and to test eight hypotheses. The sample consisted of 184 workers at a Fortune 100 engineering-construction organization. Five instruments were used for data gathering: the Spiritual Well-Being Scale, the General Self-Efficacy Scale, the Organizational

Commitment Scales, the Open Organization Profile, and an Interview Schedule. The guiding theoretical framework for this study was Spiritual Well-Being.

Statistical data were analyzed using descriptive, correlational, and regression analysis procedures. The sample had a moderately high level of spiritual well-being. Pearson r correlations revealed significant positive relationships between spiritual well-being and perceptions of organizational openness, general self-efficacy, and organizational commitment (affective and normative). A significant inverse relationship was revealed between spiritual well-being and continuance commitment. Regression analysis indicated extremely weak effects of spiritual well-being as a moderating variable of organizational commitment. Twenty (20) in-depth interview transcripts were analyzed using theory elaboration procedures. Interviewees ardently affirmed the integration of personal spirituality in everyday work activities. Expressions confirming the theory of spiritual well-being in the workplace were characterized as having a sense of meaningfulness, purpose, and connectedness.

Van Buren, H. and Agle, B. (1998). Measuring Christian beliefs that affect managerial decision-making: A Beginning. *International Journal of Value-Based Management*. 11(2): 159-177.

Abstract: Although considerable work has been done on the measurement of religious values and beliefs, little is understood about their effect on managerial values and decision making. This paper reports on theoretical work by the authors identifying Christian religious beliefs that might affect managerial decision making; it also reports the results of empirical work validating five scales of religious beliefs that might affect managerial decision making. Future research directions are proposed.

Wigglesworth, C. (2012). Spiritual intelligence in Neal (ed.), *The Handbook of Faith and Spirituality in the Workplace*, NY: Springer, 441-453.

Abstract: The SQ21™ is an expertly created spiritual intelligence self-assessment grounded in existing theory, research, and real-world experience. In this chapter, the author:

- Points out the need for multiple intelligence
- Describes the four intelligences crucial for leaders
- Defines spiritual intelligence (SQ) and spirituality
- Explains why SQ matters for leaders
- Makes the case for intentionally measuring and developing SQ in a business context
- Connects the concept of SQ to what is happening in the world of faith and spirituality in the workplace

4. Theories, Methods and Models

This section includes frequently cited conceptual articles that add to the field of workplace spirituality. All of these articles have suggestions for future research, and these theories, methods and models have frequently led to valuable outcomes research (see Section 5).

Ahmed, A., Arshad, M. A., Mahmood, A., & Akhtar, S. (2016). Holistic human resource development: balancing the equation through the inclusion of spiritual quotient. *Journal of Human Values*. 22(3): 165-179.

Abstract: This conceptual article aims to shed light on the significance of human spiritual dimension in the process of human resource development (HRD). It suggests spiritual intelligence as the missing link in the process of human development that should be identified and considered as an important factor for developed and morally qualified human resources. Moreover, this article also uncovered the growing interest of spiritual intelligence and its implications for HRD. The interest in spiritual intelligence in the body of knowledge has been established in depth which assures that SI embedded in the fabric of the fields of organizational behaviour and psychology. The article emphasizes the vital influence of SI on bottom line of the organization, whereby, human resources can meaningfully contribute towards organization with improved performance. The conventional strategy of organizations in flourishing their employees is more on enhancement of individual's knowledge, skills, abilities (Intelligence Quotient) and emotions control (Emotional Quotient). However, despite this immense interest in human capital, organizations tend to fail to have holistic approach of human resource development which eventually affects their performance. Further, the article indicates that without considering spiritual development of employees, the logic (IQ) and emotions (EQ) could not be the only ample source for human beings to perform utmost standard performances. Therefore, based on this, we conclude that the emerging notion of human spiritual quotient and its multi-dimensions must be included in HRD initiatives in order to have holistic mechanism.

Badrinarayanan, V., and Madhavaram, S. (2008). Workplace spirituality and the selling organization: A conceptual framework and research propositions. *Journal of Personal Selling and Sales Management*. 28(4): 421–434.

Abstract: The past few years have witnessed a proliferation of articles on spirituality and its relevance for business. A growing trend in spirituality research is an emphasis on spirituality in the workplace. Theoretical and empirical support is emerging on how workplace spirituality influences both employee and organizational outcomes. However, the sales literature has not yet integrated the dimensions of workplace spirituality into its frameworks. Therefore, drawing on existing theoretical foundations, we propose a conceptual framework that illustrates the role of workplace spirituality in selling

organizations. We present relevant testable research propositions, guidelines for future research, and implications for practice.

Bartunek, J., and M. Moch. (1994). Third-order organizational change and the western mystical tradition. *Journal of Organizational Change Management*. 7(1): 24-41.

Abstract: Third-order change in organizations refers to attempts to help organizational members to transcend their shared schemata. It has not previously been explored in depth. Uses mystical experience as a model of how the third-order change process may occur. Discusses several characteristics of mystical experience, focusing in particular on the central characteristic of transconceptual understanding. Presents an example of Teresa of Avila, a Spanish woman from the sixteenth century whose mystical life was reflected in her organizing activities. Suggests how mystical experience can inform understanding of the third-order organizational change process and presents a preliminary model of ways in which the third-order change capacity might be developed.

Bell, E. (2008). Towards a critical spirituality of organization. *Culture and Organization*. 14(3): 293-307.

Abstract: In contrast to the current tide of literature which predominantly emphasizes the integrative potential of spirituality in the workplace, this article explores the possibility that spirituality can act as a force of resistance in relation to management through the development of a practice-based morality. It focuses on two historical cases where a synthesis between Christianity and Marxism provided the basis for challenging organizational practice. The first involves the French worker-priests (1943–54) and the second concerns the role of industrial mission in the British coal miners' strike (1984–85). These two cases illustrate the potential for achieving a synthesis between Christianity and Marxism in the form of a practice-based morality that involves a concern with the exterior, political and social aspects of religion in addition to the preoccupation with the interior search for meaningful existence which tends to dominate managerial approaches.

Benefiel, M., L.W. Fry, and D. Geigle. (2014). Spirituality and religion in the workplace: History, theory, and research. *Psychology of Religion and Spirituality*. 6(3): 175-187.

Abstract: The role of spirituality and religion in the workplace (SRW) is a relatively new area of inquiry that has emerged from scholarly fields not typically associated with the study of the psychology of religion and spirituality. This article explores the underlying assumptions and history as well as the state of current theory and empirical research regarding SRW. We first describe the history of the efforts to integrate spirituality and religion into the workplace, with their foundational roots in the Protestant Work Ethic

and their emergence through the Faith at Work movement. Next we review the major theoretical developments in this area that have established a domain of relevant definitions, constructs, frameworks, and models. Then we review the empirical research on spirituality in the workplace and conclude that 2 major streams have emerged that have, to date, discovered similar findings in regard to their significant impact on relevant individual and organizational outcomes. Finally, we explore particular challenges associated with integrative work and future theory building and research.

Biberman, J. and M. Whitty. (1997). A postmodern spiritual future for work. *Journal of Organizational Change Management*. 10(2): 130-138.

Abstract: Contends that predictions of the end of work as we know it, and a bleak jobless future, as we head into the twenty-first century, derive from a modernist paradigm of work - a paradigm that has been the prevailing paradigm for the past 100 years. Seeks to provide a more hopeful and humane paradigm for the future of work - a model based on spiritual guidelines and principles. Describes characteristics of each paradigm and then contrasts them on both the individual manager and organization levels. Explores how these principles could be applied to produce power in organizational settings.

Bierly, P., E. Kessler, and E. Christensen. (2000). Organizational learning, knowledge and wisdom. *Journal of Organizational Change Management*. 13(6): 595-618.

Abstract: To improve our understanding of the impact of organizational learning and knowledge on competitive advantage, we propose a framework that includes the constructs of data, information, knowledge, and wisdom. Each of these constructs is then associated with a different type of learning. We further argue that wisdom is an important, albeit missing, construct in the knowledge-based theory of the firm. A key to organizational wisdom is judgement and decision making, which requires an understanding of the complexity of a situation, but also requires the ability to make sense and simplify so that action can be taken. Three important drivers for the development of organizational wisdom are experience, a passion to learn, and spirituality. Processes for acquiring organizational wisdom such as transformational leadership, organizational culture and knowledge transfer are also discussed.

Brooke, C. & Parker S. (2009). Researching spirituality and meaning in the workplace. *The Electronic Journal of Business Research Methods*. 7(1): 1-10.

Abstract: In this paper we begin to address the topic of researching spirituality in the workplace. The notion of spirituality at work has been an increasing focus of attention in the academic literature over the last 10 years or so, with several special editions of journals being dedicated to the topic. However, we find at least two areas of this work so

far to be problematic. One aspect relates to the apparent ambiguity relating to the term 'spirituality' in itself and, especially, in comparison to the use of the word 'religion'. Another aspect refers to the motives and drivers behind the study of workplace spirituality and the search for 'higher meaning'. In essence, we find the predominant objectives behind the research to be highly instrumental. Sometimes this seems to be deliberately espoused but sometimes it is more hidden. This paper attempts a preliminary critical review of the field with a special emphasis on the issues it raises for the researcher. In particular, we seek to show how the way in which 'spirituality' is conceived and constructed directly affects decisions related to methodological choice and (ultimately) to research design itself. We close the paper by reflecting on the importance of the topic and yet the dangers inherent in appearing to trivialise its nature.

Burack, E. (1999). Spirituality in the workplace. *Journal of Organizational Change Management*. 12(4): 280-292.

Abstract: The rapid growth of spirituality in the workplace and organization generally, topically and applications, is of major importance for enterprise leaders, HR officials, organizational members and change agents. After providing a working definition of "workplace spirituality" some of the dynamic factors are identified which are contributing to its fast growth. This discussion includes some of the key behavioral ideas and models providing a foundation for these developments. Several case type summaries illustrate the richness and potency of spirituality applications in organizations. The concluding section provides a brief speculative discussion of future developments.

Cacioppi, R. (2000). Creating spirit at work: re-visioning organization development and leadership – Part I. *Leadership and Organizational Development Journal*. 21(1): 48-54.

Abstract: Many recent authors have suggested it is time to move beyond the scientific, materialistic paradigm of the twentieth century toward a more holistic and spiritual view for the workplace of the twenty-first century. The purpose of this article is to describe a new vision for leadership and the development of organizations which integrates emerging perspectives from the fields of science, transpersonal psychology, eastern philosophy and management. Spirituality is seen as important in helping human beings experience the fundamental meaning and purpose of their work. It is defined and described as distinctly different from organized religion. Practical examples are given of leaders and organizations that are facilitating spirituality in the workplace.

Cacioppi, R. (2000). Creating spirit at work: re-visioning organization development and leadership – Part II. *Leadership and Organizational Development Journal*. 21(2): 110-119.

Abstract: Ken Wilber's spectrum of consciousness, holons and four facets of reality theories are recent concepts that integrate science, psychology, and western and eastern philosophy. These are used to describe how individuals, teams and organization development (OD) need to occur in a balanced way through the four quadrants and levels of development defined by Wilber. The historical emphases of OD are also seen through these four quadrants. Suggestions are made as to how leaders and change agents can use this model to implement a practical yet spiritual way to work. Many modern management practices such as the balanced scorecard, vision statements, team-building activities and other activities can be easily realigned to this new integrated model. The article concludes by suggesting that evolution is Spirit unfolding itself through time/space and that the work of human organizations is to join in this creative emergence of Spirit. The central role of leadership is described as the development of Spirit at an individual, team and organizational level.

Case, P. and J. Gosling. (2010). The spiritual organization: critical reflections on the instrumentality of workplace spirituality. 2010. *Journal of Management, Spirituality and Religion*. 7(4): 257-282.

Abstract: This article offers a theoretical contribution to the current debate on workplace spirituality by: (a) providing a selective critical review of scholarship, research and corporate practices which treat workplace spirituality in performative terms, that is, as a resource or means to be manipulated instrumentally and appropriated for economic ends; (b) extending Etzioni's analysis of complex organizations and proposing a new category, the "spiritual organization", and; (c) positing three alternative positions with respect to workplace spirituality that follow from the preceding critique. The spiritual organization can be taken to represent the development of a trajectory of social technologies that have sought, incrementally, to control the bodies, minds, emotions and souls of employees. Alternatively, it might be employed to conceptualize the way in which employees use the workplace as a site for pursuing their own spiritualities (a reverse instrumentalism). Finally, we consider the possible incommensurability of "work organization" and "spirituality" discourses.

Cash, K.C and G.R. Gray. (2000). A framework for accommodating religion and spirituality in the workplace. *Academy of Management Perspectives*. 14(3): 124-133.

Abstract: After more than 35 years of exposure to Equal Employment Opportunity (EEO) laws, employers in the United States are struggling to understand and effectively deal with the challenges of employee rights and needs in the workplace. The workplace of the early 21st century is a much more diverse and dynamic environment than that visualized by legislative crafters of EEO laws. Though religion was addressed in the original laws, the primary focus was accommodation for religious observances outside the workplace. However, technology, global competition, downsizing, and reengineering have created a workforce of employees seeking value, support, and meaning in their lives that finds expression not only at home but also on the job. This search for religious and spiritual

meaning in the workplace is a departure from the more traditional business mentality of “power, profit, and takeovers, where religion was something saved for the Sabbath day.” Greater spiritual and religious accommodation has become a source for achieving that meaning and support.

Legal interpretations have historically required that employees requesting religious accommodation meet certain tests relative to the sincerity and meaningfulness of their belief. The practice of spirituality through meditation, visioning, or spiritual contemplation has become increasingly prevalent in the United States work environment and has remained less controversial and less subject to regulation as an employee rights issue than formal religion. Those practicing formal religion want the same opportunities and rights provided to employees who practice spirituality. This article investigates the current state of religious and spiritual practice in business organizations and discusses the impact of employment law on such activity. We offer a broad and inclusive interpretation of religious and spiritual belief relevant to the workplace and provide a framework of analysis in addressing accommodation concerns.

Cavanaugh, G. (1999). Spirituality for managers: context and critique. *Journal of Organizational Change Management*. 12(3): 186-199.

Abstract: Spirituality enables a businessperson to gain a more integrated perspective on their firm, family, neighbors, community and self. Hence, business people and business faculty show a significant increase in interest in spirituality in the workplace. The new interest is measured by the growing number of professional presentations, journal articles, books and conferences devoted to the subject. A consensus is emerging on the principal elements of a spirituality for working people. It includes acknowledging God, the importance of prayer, other people and a sustainable world. Some managers and firms encourage spirituality in the workplace. Many religiously-oriented universities are integrating mission, spirituality and service in their education.

Cavanaugh, G. and M. Bandsuch. (2002). Virtue as a benchmark for spirituality in business. *Journal of Business Ethics*. 38(1): 109-117.

Abstract: Business people often consider spirituality a means of increasing integrity, motivation and job satisfaction. Yet certain spiritualities are superficial and unstable. Religion gives depth and duration to a spirituality, but may also sew divisiveness. A spirituality's ability to develop good moral habits provides a positive test of the "appropriateness" of that spirituality for business. Many successful business executives demonstrate a spirituality that does develop good moral habits.

Cooperrider, D. and S. Srivastva. (1987). *Research in Organizational Change and Development*, Vol. 1, pages 129-169

Abstract: This chapter presents a conceptual refiguration of action-research based on a "sociorationalist" view of science. The position that is developed can be summarized as follows: For action-research to reach its potential as a vehicle for social innovation it needs to begin advancing theoretical knowledge of consequence; that good theory may be one of the best means human beings have for affecting change in a postindustrial world; that the discipline's steadfast commitment to a problem-solving view of the world acts as a primary constraint on its imagination and contribution to knowledge; that appreciative inquiry represents a viable complement to conventional forms of action-research; and finally, that through our assumptions and choice of method we largely create the world we later discover.

de Klerk, J. J. (2005). Spirituality, meaning in life, and work wellness: A research agenda. *The International Journal of Organizational Analysis*. 13(1): 64–88.

Abstract: The role of spirituality in the organization is a rapidly growing area of interest in management literature and conferences. This resulted in a call for more scientific inquiry into workplace spirituality. However, progress with empirical research on spirituality in organizations seems to be hampered by a lack of construct clarity. Whilst the construct of workplace spirituality is being clarified, spirituality can be approximated and operationalized through one of its major elements, meaning in life. Much knowledge and insights can be gained in the role and relationships of spirituality in organizations through this approach. One such postulated relationship with spirituality (meaning in life) is wellness. This postulation is based mainly on the results from research studies that consistently show relationships between meaning in life and psychological well-being. As work is also an element of wellness, potential relationships between meaning in life and various aspects of work wellness are explored and conceptualized. This paper explores work-wellness from a spiritual framework through the construct of meaning in life by focusing on the contribution that a person's sense of meaning in life can play to improve work-wellness and wellness in general. A research agenda is developed of postulated relationships of meaning in life with various work wellness related constructs. Thirteen research propositions are proposed to provide direction for the empirical inquiry into workplace spirituality.

Geh, E., and Tan, G. (2009). Spirituality at work in a changing world: Managerial and research implications. *Journal of Management, Spirituality and Religion*. 6(4): 287-300.

Abstract: This paper identifies the seminal works of key theorists in the field of spirituality and traces the development of the key ideas of spirituality at the workplace in relation to their relevance in today's organizational context. We examine how having a healthy orientation towards spirituality at work can lead to desirable individual and organizational outcomes. Particular emphasis is placed on understanding the rapidly changing workplace and its future directions by first uncovering the rationale behind the evolution of management thought since the introduction of Taylor's scientific

management and then, by examining the various stages of economic development and as well as the assumptions of man at each identified stage. By relating both the evolution of management thoughts with their respective work designs as well as the general economic environment at various stages of development, the stage is set for the introduction of spirituality at the workplace. The benefits and costs of spirituality at work will be discussed and we will derive insightful suggestions on how to manage spirituality at work across culturally diverse and fast changing environments from existing research findings and anecdotal evidences reported by experienced practitioners. Finally, this paper will also discuss implications for research on spirituality at work.

Frost, P.J. and Egri, C.P. (1994). The shamanic perspective on organizational change and development. *Journal of Organizational Change Management*. 7(1): 7-23.

Abstract: Proposes that there are parallels between the roles of shamans in their communities and the roles which organizational change and development consultants can play in guiding organizational transformations. Presents fundamental assumptions underlying the shamanic perspective on transformational change and utilizes them to understand the problems resulting from a large-scale organizational change programme undertaken in one organization. Illustrates the importance of adopting an integrative holistic approach in order to enhance the long-term viability and success of any organizational change and development intervention. Closes with a discussion of the ways in which organizational change and development consultants can and do act in shamanic ways.

Fry, L. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*. 14(6): 693-727.

Abstract: A causal theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity.

I first examine leadership as motivation to change and review motivation-based leadership theories. Second, I note the accelerating call for spirituality in the workplace, describe the universal human need for spiritual survival through calling and membership, and distinguish between religion and spirituality. Next, I introduce a generic definition of God as a higher power with a continuum upon which humanistic, theistic, and pantheistic definitions of God can be placed. I also review religious- and ethics-and-values-based leadership theories and conclude that, to motivate followers, leaders must get in touch with their core values and communicate them to followers through vision and personal actions to create a sense of spiritual survival through calling and membership.

I then argue that spiritual leadership theory is not only inclusive of other major extant motivation-based theories of leadership, but that it is also more conceptually distinct, parsimonious, and less conceptually confounded. And, by incorporating calling and membership as two key follower needs for spiritual survival, spiritual leadership theory is inclusive of the religious- and ethics and values-based approaches to leadership. Finally, the process of organizational development and transformation through spiritual leadership is discussed. Suggestions for future research are offered.

Fry, L., and Kriger, M. (2009). Towards a theory of being-centered leadership: Multiple levels of being as context for effective leadership. *Human Relations*. 62(11): 1667-1696.

Abstract: This article proposes and develops a theory of leadership that utilizes five levels of being as context for effective leadership: 1) the physical world; 2) the world of images and imagination; 3) the level of the soul; 4) the level of the Spirit; and 5) the non-dual level. We first explore how each of the five levels of being provides a means for advancing both the theory and the practice of leadership. Second, we utilize these five levels to create the foundation for a theory of leadership based on *being* that goes beyond current theory which emphasizes *having* and *doing* – either having appropriate traits and competencies or doing appropriate actions depending on the situation. We present propositions for future research as we discuss each of the five levels of being. Finally, we discuss implications for leadership development and future research that arise from such a being-centered leadership theory.

Giacalone, R. A., and Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone and C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance*. Armonk, NY: M.E. Sharpe, 3-28.

Editor: Three themes are explored in this introductory chapter to the *Handbook of Workplace Spirituality and Organizational Performance*: (1) social and business changes as sources of turmoil, spurring individuals to seek spiritual solutions, (2) changes in global values and a spiritual renaissance in business, and (3) growing interest in Americans in Eastern philosophies. Each of these themes contributes to a growing interest in workplace spirituality. The authors aim to separate the field from particular belief systems and to support greater scientific inquiry into the utility of workplace spirituality to organizations and their stakeholders. There are four weaknesses in the development of workplace spirituality as a distinct area of study: (1) the lack of an accepted, conceptual definition, (2) inadequate measurement tools, (3) limited theoretical development, and (4) legal concerns.

The authors call for four strategies to overcome these weaknesses: (1) approach the definition of workplace spirituality with an intent to clarify; (2) examine the question of utility by immersing workplace spirituality into larger global changes; (3) demonstrate how workplace spirituality might be grounded within a number of interdisciplinary

literatures; and (4) work with the biases against spirituality, which the authors label as legalistic concerns. The authors definition of workplace spirituality is perhaps the most widely referenced; “Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.” The main conclusion of the chapter is that in order for the field to develop, scholars must scientifically assess whether workplace spirituality affects the functioning of the organization. A very useful chart is offered on page 21 delineating potential research criteria of interest and possible research questions for each criteria.

Gull, Gregory, and Jonathan Doh. (2004). The “Transmutation” of the organization: Toward a more spiritual workplace. *Journal of Management Inquiry*. 13(2): 128-139.

Abstract: In this article, we review, integrate, and extend extant research on workplace spirituality. Despite an extensive set of critiques and criticisms offered by scholars and practitioners, most modern organizations remain devoid of a spiritual foundation and deny their employees the opportunity for spiritual expression through their work. We describe some of the perverse and damaging costs associated with continued absence of spiritual elements in the modern workplace and propose a “transmutation” of the workplace, built on the foundation of spiritual ideals. We also detail some of the potential benefits to managers, workers, and society of a spiritually oriented workplace and propose some concrete action that managers can take to advance such a change in workplace values. We advance the position that for spirit in the workplace to be fully realized, organizations must enable the unfolding of each individual through his or her participation in the work of the organization.

Howard, S. (2002). A spiritual perspective on learning in the workplace. *Journal of Managerial Psychology*. 17(3): 230-242.

Abstract: The growing focus on learning as being key to organisational success has raised the level of debate amongst practitioners and academics alike as to just what learning is. Consideration of spiritual ideologies offers the opportunity to reflect upon such areas as: complexity and connectivity, the meaning and purpose of work, individual identity and sensemaking, community and collaborative behaviour, dialogue, moral leadership and wisdom. Our spiritual capacity provides a deep foundation from which to explore and question our ontological assumptions. This paper locates the position of spirituality in the learning debate; examines the relationship between who we are, our being, with what we do, our doing; and implies that organisational performance can be improved by attendance to the spiritual richness of humanity.

Kale, S. H., and Shrivastava, S. (2003). The Enneagram system for enhancing workplace spirituality. *Journal of Management Development*. 22(4): 308–328.

Abstract: The notion of “spirituality in the workplace” continues to receive growing attention in practitioner as well as academic circles. Realizing that a spiritual workplace is not just a more harmonious workplace but a more profitable workplace as well, companies are looking at means and methods to fulfill spiritual needs of their workforce. This paper makes a case for using the enneagram as a tool for enhancing spirituality in the workplace.

King, J., M. Bell, and E. Lawrence. (2009). Religion as an aspect of workplace diversity: an examination of the US context and a call for international research. *Journal of Management, Spirituality and Religion*. 6(1): 43-57.

Abstract: Although religion is a significant factor in human behavior and is a protected area under the US Title VII prohibiting employment discrimination, religion is sorely understudied relative to research on other aspects of diversity. As evidenced by increasing legal action, the dynamics of religious diversity are poorly understood and managed in the workplace. In this paper, we compare and contrast religion to other forms of diversity by exploring the religion and work relationship. By doing so, we hope to stimulate interest in and provide direction for future research on this understudied, and increasingly important aspect of diversity.

Krishnakumar, S. and Neck, C. P. (2002). The “what”, “why”, and “how” of spirituality in the workplace. *Journal of Managerial Psychology*. 17(3): 153–164.

Abstract: While the attention to workplace spirituality is growing, there is debate as to what exactly this term “spirituality” means. There seems to be multiple views of workplace spirituality. It could be argued that there are different definitions for the meaning of “spirituality” due to the very strong personal nature of the word itself. We argue that this multiple view of spirituality is a positive thing for organizations if managers attempt to understand differing spiritual views and also encourage all views within an organization. In this paper, we summarize the different perspectives of spirituality, discuss the benefits of encouraging spirituality within organizations, and examine different perspectives of implementing a spirituality-based culture within firms.

Kurth, K. (2003). Spiritually renewing ourselves at work. In R. A. Giacalone and C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance*. New York: M. E. Sharpe, 447–460.

Editor: Krista Kurth is one of the early researchers in workplace spirituality. She conducted her dissertation research on spiritually inspired leaders and this chapter summarizes some of her findings from that research. The chapter provides a Four-Fold

Model of Spiritually Inspired Service at Work. The first dimension is “transcendental,” defined as “cultivating a conscious awareness of our connections with the Divine while at work. The second dimension is “personal,” defined as “being committed to our spiritual growth and living with integrity at work.” The third dimension is “communal,” defined as building community in and caring for the environments in which we live and work. The fourth dimension is “relational,” defined as “establishing and sustaining caring relationships with others at work.” Concrete practices are offered for each of the four dimensions, and suggestions are made on how researchers and practitioners can use the Four-Fold Model in their work.

Lips-Wiersma, M., Dean, K. L., and Fornaciari, C. J. (2009). Theorizing the dark side of the workplace spirituality movement. *Journal of Management Inquiry*. 18(4): 288-300.

Abstract: This article constructs an alternative analytic lens by which to consider the “everyone wins” conclusions drawn within most workplace spirituality (WPS) research. The article offers a critical 2 × 2 matrix that makes visible two potentially negative organizational dimensions of WPS: control and instrumentality. The article investigates into the four quadrants of WPS: seduction, evangelization, manipulation, and subjugation, through practical examples. It concludes with implications for the workplace and offers an agenda for future research.

Lund Dean, K. (2004). Systems thinking’s challenge to spirituality and religion at work research: An interview with Ian Mitroff. *Journal of Organizational Change Management*. 17(1): 11–25.

Abstract: Empirical research in spirituality and religion in work (SRW) offers special challenges in construct conceptualization, operationalization, and data analysis. For this special research methods issue, accomplished researcher and SRW champion Ian I. Mitroff shares his thoughts, criticisms, and models for current research as well as his hopes for SRW's empirical future. Mitroff, co-author of the most prominent empirical SRW study to date (Mitroff, I.I. and Denton, E.A., *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*, Jossey-Bass, San Francisco, CA, 1999), holds trans-disciplinarily grounded views of how SRW researchers need to overcome methodological impasses to stay interesting and relevant. This article contains excerpts from three recent interviews with Mitroff about the current and future states of SRW research, and how such research can move forward with integrity and respect for SRW's special subject matter.

Lund Dean, K., Fornaciari, C. and McGee, J. (2003). Research in spirituality, religion and work: Walking the line between relevance and legitimacy. *Journal of Organizational Change Management*. 16(4): 378-395.

Abstract: While spirituality and religion in work (SRW) as an inquiry field has been gaining interest in the popular press, it has only recently been recognized by the academic community. Consequently, its relevance to important research and its legitimacy in contributing scholarly work is not ensured. Part of the problem is that many SRW concepts resist being tested with “approved” positivist research models. This paper explores the tension between relevance and legitimacy, focusing on research methods, models, and traditions that may serve both well. It suggests that many methodologies and traditions that support such work already exist. It discusses some of these methods and offers operational blueprints for alternative forms of excellent research. It argues that combining such methodological underpinnings with experimental models and new forms of data representation allows for scholarly work to emerge, thus facilitating SRW's desire to stay true to important research questions while respecting sound research traditions.

Marques, J., Dhiman, S., and King, R. (2005). Spirituality in the workplace: Developing an integral model and a comprehensive definition. *The Journal of American Academy of Business*. 7(1): 81–92.

Abstract: A new awareness has been stirring in workers' souls for at least 10 years now: a longing for a more humanistic work environment, increased simplicity, more meaning, and a connection to something higher. There are many reasons for this mounting call, varying from the escalating downsizing and layoffs, reengineering, and corporate greed of the 1980s to the enhanced curiosity about eastern philosophies, the aging of the baby boomers, greater influx of women in the workplace, and the shrinking global work village. Straight through the varying opinions about what spirituality at work really entails, there appear to be a set of common themes that almost all sources seem to agree upon. This paper presents a list of these themes; a comprehensive definition and an integral model of spirituality in the workplace, for consideration of future researchers in this field; and some practical strategies for corporate leaders interested in nurturing the spiritual mindset.

Marshak, R. and D. Grant. (2008). Organizational discourse and new organization development practices. *British Journal of Management*. 19(1): S7-S10.

Abstract: A new ensemble of organization development (OD) practices have emerged that are based more on constructionist, post modern and new sciences premises than the assumptions of the early founders. These include practices associated with appreciative inquiry, large group interventions, changing mindsets and consciousness, addressing diversity and multicultural realities, and advancing new and different models of change. We propose that the emerging field of organizational discourse offers sympathetic concepts and research that could add additional insights and theoretical rigour to the New OD. In particular, studies of organizational discourse based upon social constructionist and critical perspectives offer compelling ideas and practices associated with the establishment of change concepts, the role of power and context in relation to

organizational change, and specific discursive interventions designed to foster organizational change.

Pandey, A. and R. K. Gupta: (2008). Spirituality in management: a review of traditional and contemporary thoughts. *Global Business Review*. 8(1): 65–83.

Abstract: This article presents a literature review and agenda for research in the field of spirituality in management. To understand the conceptual underpinning of spiritual aspects of the human self, this article covers the contemporary thoughts of humanistic psychology, human wellness and traditional thoughts from ancient Indian wisdom. In the later part, the mainstream ‘spirituality at workplace’ literature is reviewed and a conceptual convergence is identified in the form of three strands; harmony with self, harmony in work environment and experience or belief in transcendence. Potential contribution of the study is in conceptualizing spirituality in business organizations based on synthesis of both traditional and contemporary thoughts and a detailed agenda for research in this field.

Pauchant, T. C., Bennett, J., Benefiel, M., Delbecq, A., Fitzgibbons, D., Goddard, T., ... & Steingard, D. (2004). Integrating spirituality at work: an interview with Ken Wilber. *Journal of Management, Spirituality & Religion*. 1(1): 113-131.

Abstract: During the Academy of Management meeting in Denver, Colorado (August 2002), a team of members of the Academy's Management, Spirituality and Religion Interest Group (MSR) interviewed Ken Wilber at his down-town Denver apartment. Known as a leading voice in spirituality and the founding father of the Integral Institute, Ken Wilber presents in this interview some of his views on the challenges of integrating spirituality in organizations, in terms of management practice, research and education.

Pawar, B. S. (2009). Some of the recent organizational behavior concepts as precursors to workplace spirituality. *Journal of Business Ethics*. 88(2): 245–261.

Abstract: This paper addresses researchers’ call for integrating workplace spirituality with organizational literature. This paper points out that self-interest transcendence is a common aspect in the workplace spirituality concept that emerged in the last decade and also in four OB concepts – transformational leadership, organizational citizenship behavior, organizational support, and procedural justice – that emerged in OB about two decades ago. Based on this common aspect of self-interest transcendence and the temporal precedence of these four OB concepts’ emergence, it indicates that these four OB concepts constitute a precursor of workplace spirituality. It places workplace spirituality in the larger context of OB and outlines the associated research and practice implications.

Polley, D., Vora, J., and SubbaNarasimha, P. N. (2005). Paying the devil his due: Limits and liabilities of workplace spirituality. *The International Journal of Organizational Analysis*. 13(1): 50–63.

Abstract: Despite the intrinsic human benefit and potential organizational benefit of spirituality, we suggest that there are limits to the effectiveness of spirituality in the workplace. Spirituality in the workplace is subject to dilemmas, costs and outright negative effects. Successful implementation of spirituality in the workplace requires organizations to pay attention to six issues: (1) net economic cost of implementation, (2) potential for worker exploitation, (3) replacing or substituting community's function or role in spirituality, (4) inappropriate practice of spirituality in the workplace, (5) potential for competitive disadvantage, and (6) increased groupthink. We conclude by discussing research opportunities and practical suggestions.

Pruzan, P. 2001. The question of organizational consciousness: Can organizations have values, virtues and visions? *Journal of Business Ethics*. 29(3): 271-284.

Abstract: It is common for organizational theorists as well as business practitioners to speak of an organization's visions, strategies, goals and responsibilities. This implies that collectivities have competencies normally attributed to individuals, i.e. to reflect, evaluate, learn and make considered choices. The article provides a series of reflections on the concept of consciousness in an organizational context. It is argued that, under certain conditions, it is both meaningful and efficacious to ascribe the competency for conscious and intentional behavior to organizations. The arguments provided are based on empirical observations, common sense and deductive reasoning.

Quatro, S. A. 2004. New age of age old: Classical management organized religion as underpinnings of the contemporary organizational spirituality movement, *Human Resource Development Review*. 3(3): 228–249.

Abstract: Spirituality in the workplace is a particularly prominent topic in the contemporary business world, as well as in the academic one. To date, this movement has been positioned in the literature as a decidedly modern phenomena rooted in contemporary organizational theory and so-called new age spirituality. This article posits that such a perspective is incomplete at best and at worst lacks academic integrity. Thus, the major objective of this article is to trace the influence of long-established, seminal management theory and traditional organized religion on the spirituality in the workplace movement, demonstrating that it is at least partially these so called age old theories and belief systems that have undergirded and spawned this new age phenomena.

Schwartz, M. (2006). God as a managerial stakeholder? *Journal of Business Ethics*. 66(2): 291-306.

Abstract: Can or should God be considered a managerial stakeholder? While at first glance such a proposition might seem beyond the norms of stakeholder management theory or traditional management practice, further investigation suggests that there might be both theoretical and practical support for such a notion. This paper will make the argument that God both is and should be considered a managerial stakeholder for those businesspeople and business firms that accept that God exists and can affect the world. In doing so, part one of the paper first discusses the growth of religion and spirituality within the business and academic communities. Part two raises several arguments based on stakeholder theory and business reality to support the notion of God as a managerial stakeholder. Part three addresses the arguments against God as a managerial stakeholder. Part four discusses the managerial implications of considering God as a managerial stakeholder. The paper concludes with its limitations.

Sheep, M. (2006). Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of Business Ethics*. 66(4): 357-375.

Abstract: In a world which can be increasingly described as a “society of organizations,” it is incumbent upon organizational researchers to account for the role of organizations in determining the well-being of societies and the individuals that comprise them. Workplace spirituality is a young area of inquiry with potentially strong relevance to the well-being of individuals, organizations, and societies. Previous literature has not examined ethical dilemmas related to workplace spirituality that organizations might expect based upon the co-existence of multiple ethical work climates, nor has previous literature accounted for the relevance of the cosmopolitan (external, societal) source of moral reasoning in the ethical treatment of workplace spirituality. The purpose of this paper is to address these gaps by articulating two such ethical dilemmas related to workplace spirituality: the “quiet desperation” dilemma and the instrumentality dilemma. Moreover, I propose two theoretical contexts that foster “both-and” rather than “either-or” thinking, thereby mitigating (moderating) the relationships between climate combinations and conflictual aspects of the ethical dilemmas. For the “quiet desperation” dilemma, I propose a person–organization fit perspective to emphasize diversity of individual preferences instead of a managerially prescribed uniformity of spirituality. For the instrumentality dilemma, I propose a multiparadigm approach to workplace spirituality research to avoid the privileging of one research interest over another (e.g., instrumentality, individual fulfillment, societal good). I conclude with suggestions for future research.

Singhal, M. and L. Chatterjee. (2006). A person-organization fit-based approach for spirituality at work: Development of a conceptual framework. *Journal of Human Values*. 12(2): 161-178.

Abstract: Management of meaning inside organizations has been an enduring issue in organization studies. Issues relating to commitment and control through the meaning-

making mechanisms have been studied by organization culture theorists for sometime now. However, rapidly changing dynamics of the business environment lend these issues a critical salience today. Two factors of this dynamic context are particularly noteworthy. Firstly, a redefinition of the long-standing employment relationship—loyalty no longer being traded for lifelong employment—has led management to look for alternative sources of gaining commitment from their employees. Second, several factors—socio-cultural, organizational and individual—have led the employees today to explore issues relating to meaning and purpose in their workplaces. Labelled variously by different scholars, the most widely accepted term for this growing movement is ‘Spirituality at Work’ (SAW). In this article we link the two factors to present a framework wherein the emergence of an issue from the private individual domain to the organizational is seen as having the potential of answering concerns of eliciting commitment from employees in a turbulent environment. However, the SAW movement is accompanied by vigorous debates about the concept itself and on how it is to be studied. In the course of this article we present the central conceptual debates that have characterized the SAW discourse to emerge with three definitional themes to understand and study SAW, and then argue for utilizing the person–organization fit lens to study SAW. We end with a conceptual framework that would enable researchers to make a comprehensive study of the elusive phenomenon of SAW.

Steingard, D. (2005). Spiritually-informed management theory: Toward profound possibilities for inquiry and transformation. *Journal of Management Inquiry*. 14(3): 227-241.

Abstract: The burgeoning line of inquiry and integration of spirituality and management may very well be inspiring managers and scholars to embrace new “metaphysical foundations.” An infusion of spirituality into management necessitates inquiry into new ontological, epistemological, and teleological dimensions of research and practice. This article proposes a preliminary model of a theory of spiritually-informed management that integrates traditional and spiritual approaches to management. The model has three dimensions: (a) awareness: unconsciousness and consciousness; (b) change: translation and transformation; and (c) manifestation: temporal and perennial. The article concludes with an invitation to dialogue and some questions about future research issues: empirical testing of spiritual knowledge systems; unbounded world consciousness; enlightened stakeholder management, spiritually responsible business, and the spiritual transformation of management.

Tackney, C., S. Chappell, D. Harris, K. Pavlovich, E. Egel, R. Major, M. Finney and J. Stoner. (2017). Management, Spirituality, and Religion (MSR) ways and means: a paper to encourage quality research

Abstract: Despite 15 years of functioning as an interest group, our domain of inquiry is relatively young and there are limited theoretical boundaries to support, shape, and assist our efforts. This metaphorical “blank canvas” is both empowering, in that so many inquiries are open for exploration, and yet also limiting. In this document we highlight

three critical elements to emphasize their importance in MSR research: (a) delineating and operationalizing the key terms of religion, spirituality, and workplace spirituality; (b) acknowledging the work to date in the MSR corpus around definitions of these terms, and (c) being explicit about how ontological and epistemological assumptions inform our methods. The intention is to encourage growth in the quality and rigor of our individual and collective scholarship.

Tischler, L. (1999). The growing interest in spirituality in business: A long-term socio-economic explanation. *Journal of Organizational Change Management*. 12(4): 273 – 280.

Abstract: Interest in spirituality in business has been growing recently. This paper tries to explain such growth of interest through the application of Maslow's hierarchy of needs to the social level. As the industrial revolution evolved, economic prosperity and stability spread to a majority of people in developed countries. These societies as a whole were then able to shift from concerns primarily about survival and security to concerns of higher order needs, such as social, esteem, and self-actualization needs. As people throughout a society are increasingly able to trust that their lower needs will be met, they increasingly and naturally begin to explore their higher order needs. This can explain many recent phenomena in business, such as workers seeking more than money from work, increasing empowerment and participation, and the many recent books, conferences, and practices about spirituality, sustainability, and other such issues as they relate to business.

Tischler, L., J. Biberman, and R. McKeage. (2002). Linking emotional intelligence, spirituality and workplace performance: Definitions, models and ideas for research. *Journal of Managerial Psychology*. 17(3): 203-218.

Abstract: Despite a reluctance on the part of organizational researchers to deal with the subjects of emotions or spirituality, recent researchers have begun to argue for the importance of exploring their relationship to workplace performance. Recent research, for example, has shown a positive relationship between emotional intelligence and workplace success. Similarly, it appears that spirituality is related to workplace performance or effectiveness. This paper explores the impacts of emotional intelligence and spirituality on workplace effectiveness, presents several theoretical models examining possible linkages among these variables, and, finally, presents several ideas for future research deriving from the models.

Tourish, D, and N. Tourish. (2010). Spirituality at work, and its implications for leadership and followership: a post-structuralist perspective. *Leadership*. 6(2): 207-224.

Abstract: Recent years have witnessed a significant growth of interest in spirituality at work (SAW), and in particular in spirituality management and leadership development. This article argues that the literature in the area is replete with paradoxes, many of which may be irresolvable. These revolve around how spirituality is defined, with advocates variously stressing its religious dimensions, usually from a Christian perspective, and others articulating a more secular approach focusing on non-denominational humanistic values. Much of the literature assumes that the values of business leaders reflect unitarist rather than sectional interests. In exploring these contradictions, this article adopts a post-structuralist perspective to argue that SAW seeks to abolish the distinction between people's work-based lives on the one hand, and their personal lives and value systems on the other. Influence is conceived in uni-directional terms: it flows from 'spiritual' and powerful leaders to more or less compliant followers, deemed to be in need of enlightenment, rather than vice versa. It enhances the influence of leaders over followers, on the assumption that stable, consistent and coherent follower identities can be manufactured, capable of facilitating the achievement of leaders' goals. We argue that SAW therefore promotes constricting cultural and behavioural norms, and thus seeks to reinforce the power of leaders at the expense of autonomy for their followers. Rather than encourage leaders to abolish the distinction between the private and public spaces inhabited by followers, in the name of liberation, we conclude that these should be preserved and extended.

Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: an integrative model. *Journal of Management, Spirituality and Religion*. 8(3): 211-232.

Abstract: In this article, the model of spiritual leadership of Fry and colleagues is built on to envision how spiritual leaders can influence employee commitment in the workplace, and ultimately job performance, organizational citizenship behaviors, retention, and psychological well-being. The model presented proposes sense of calling and sense of membership as mediators of the effects of spiritual leadership on four components of commitment (affective, normative, continuance-sacrifices, and continuance-alternatives). Three moderators of spiritual leadership are proposed: climate for spirituality, personal spirituality, and materialism. Based on recent research on commitment and its meaning with regard to spirituality, I derive a number of testable propositions that can guide further research on spiritual leadership and commitment. Finally, I discuss levels of analysis and generalizability of the model as key issues that research should address in the future.

Wagner-Marsh, F, and J. Conley. (1999). The fourth wave: the spiritually-based firm. *Journal of Organizational Change Management*. 12(4): 292-302.

Abstract: Alvin Toffler foretold the technological "third wave", in 1980. We suggest that there is an organizational fourth wave, the spiritually-based firm. The movement toward spiritualizing the organization has apparently caught on and a number of highly diverse

firms are attempting to instill a spiritual corporate culture. The intent of this paper is to explore basic attitudes and practices that appear to be essential for success in maintaining a spiritual corporate culture. Six key concepts have been selected based on our review of the literature, professional observations, and in-depth personal interviews with leaders of spiritually-based firms: honesty with self, articulation of the corporation's spiritually-based philosophy, mutual trust and honesty with others, commitment to quality and service, commitment to employees, and selection of personnel to match the corporation's spiritually-based philosophy. As these key concepts are discussed, specific examples of how these concepts are practiced within various firms are included.

5. Personal and Organizational Outcomes

This section of the bibliography consists of research articles that report of the individual and/or organizational outcomes of Workplace Spirituality. Outcomes-based research is a relatively new direction as the nascent field of Workplace Spirituality begins to mature. Some of the most common outcomes reported in the publications listed here include:

Individual Outcomes: Employee engagement, job satisfaction, health, stress, and spiritual well-being

Organizational Outcomes: Creativity, ethical behavior, innovation, job involvement, job performance, organizational citizenship behavior, organizational commitment, organizational loyalty, and retention.

Afsar, B. and M. Rehman. (2015). The relationship between workplace spirituality and innovative work behavior: The mediating role of perceived person-organization fit. *Journal of Management, Spirituality and Religion*. 12(4): 329-353.

Abstract: There has been minimal research on the impact of an employee's workplace spirituality on his/her innovative work behavior (IWB). The current study aims to fill this gap in the literature. In order to understand the psychology of workplace spirituality, this study has longitudinally analyzed the relationship between workplace spirituality and IWB (self and supervisor-based assessments), and impact of perceived person-organization fit (P-O fit) on this relationship. Data were collected from 448 subordinates and 79 supervisors from two knowledge-intensive industries of Thailand. Structural equation modeling was used to analyze the relationships. Results of the study indicate that employee's workplace spirituality is positively related to both self and supervisor ratings of innovative behaviors, and perception of perceived P-O fit acts as a partial mediator between workplace spirituality and IWB at both Time 1 and Time 2. These results imply that an employee's experience of workplace spirituality impacts his/her perceived P-O fit which in turn helps in engaging him/her to display IWB more often. Study findings begin to explain how workplace spirituality impacts IWB of individuals. Specifically, we find that perceived P-O fit explains the relationship between workplace spirituality and IWB.

Altaf, A. and M.A. Awan. (2011). Moderating affect of workplace spirituality on the relationship of job overload and job satisfaction. *Journal of Business Ethics*. 104(1): 93-99.

Abstract: With the increase in market competition and dynamic work environment, work overload seems to have become a common issue suffered by almost every employee. Overload usually results in not only poor health conditions but also mental circumstances. These problems then become a threat to the organizations in the form of

poor performance and lack of ability to reach standards. Workplace spirituality is one way to deal with stressful overload conditions. This research deals with the study of moderating affects of workplace spirituality on job overload and employee's satisfaction relationship. Having large piles of work in given targeted time results in employees becoming stressed out from their work as well as their organization. The motive of their job becomes to achieve targets and diminish the creativity within the employees. Workplace spirituality basic dimensions mentioned in this research help one achieve these targets and help employees cope with the symptoms caused by work overload. The research includes three variables, workplace spirituality, job overload, and job satisfaction. The samples of 76 respondents were asked to fill the questionnaire on all the three variables. The final results show interestingly different results then, as conceptualized according to theory. Workplace spirituality also showed to have quite an impact on job satisfaction.

Ashar, H., and Lane-Maher, M. (2004). Success and spirituality in the new business paradigm. *Journal of Management Inquiry*. 13(3): 249-260.

Abstract: The article discusses a study we conducted on the concept of success with mid- and senior-level executives in a federal government agency. Contrary to our expectation that the study's participants define success in materialistic—money, positional power, and status symbols—terms, they used terms such as being connected, balance, and wholeness to define and describe success. Indeed, the participants linked the concept of success to spirituality and stated that to be successful one needs to embrace spirituality as well. The article defines spirituality, discusses the study, its findings and implications, and suggests that spirituality and the notion of success are associated. In addition, it proposes a conceptual model of success that contains four components of both success and spirituality.

Chawla, V. and S. Guda. (2013). Workplace spirituality as a precursor to relationship-oriented selling characteristics. *Journal of Business Ethics*. 115(1): 63-73.

Abstract: Very few studies have looked upon the construct of workplace spirituality in sales organization context. This paper integrates workplace spirituality with sales literature. The paper points out that self-interest transcendence is a common aspect in the workplace spirituality concept which emerged a decade ago and in most of the relationship-oriented selling characteristics—customer orientation, adaptability, service orientation, and ethical selling behavior. Based on the common aspect of self-interest transcendence, we propose that workplace spirituality could be a causal precursor to relationship-oriented selling characteristics. We present guidelines for future research, implications for practice and a few potential downsides of workplace spirituality in sales organization.

Brown, C. (2012). Leading complex change with post-conventional consciousness. *Journal of Organizational Change Management*. 15(4): 560-575.

Abstract:

Purpose

– This paper aims to document how leaders with a highly-developed meaning-making system design and engage in sustainability initiatives.

Design/methodology/approach

– In total, 32 leaders and change agents were assessed for their meaning-making system, or action logic, using a variation of the Washington University Sentence Completion Test; 13 were identified as holding the three rarest and most complex action logics able to be measured. Semi-structured, in-depth interviews explored their behavior and actions as related to complex change initiatives.

Findings

– These leaders appear to: design from a deep inner foundation, including grounding their work in transpersonal meaning; access non-rational ways of knowing, and use systems, complexity, and integral theories; and adaptively manage through “dialogue” with the system, three distinct roles, and developmental practices. Fifteen leadership competencies and developmental stage distinctions for three dimensions of leadership were identified.

Research limitations/implications

– The sample size leads to the findings being propositions that require further validation before broader generalization.

Practical implications

– The results provide the most granular view to date of how individuals with highly complex meaning-making may think and behave with respect to complex change, offering potential insight into the future of leadership.

Social implications

– The study explores how to cultivate leadership with the capacity to address complex social, economic, and environmental challenges.

Originality/value

– The paper documents 15 competencies that are largely new to the leadership literature, and that reflect the actions of leaders operating with highly sophisticated meaning-making systems.

Duchon, D., and Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*. 16(5): 807–833.

Abstract: Workplace spirituality is defined as a workplace that recognizes that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. This definition, based on three fundamental spiritual needs, has implications for how leaders can enhance work unit performance by nurturing the spirit at work. In an exploratory study of six work units in a large hospital system we used an instrument that measures workplace spirituality. The results led to propositions concerning the effect of work unit spirituality on work unit performance and the relationship between work unit spirituality and leadership. Among medical units

within the same hospital system, work unit spirituality is greater in some than in others; work unit performance is associated with work unit spirituality; and work unit leaders likely have an impact on the degree to which work units acknowledge and encourage issues of the spirit.

Fernando, M. and B. Jackson. (2006). The influence of religion-based workplace spirituality on business leaders' decision-making: An inter-faith study. *Journal of Management and Organization*. 12(1): 23-39.

Abstract: The paper reports the findings of thirteen interviews with prominent Sri Lankan business leaders drawn from Buddhist, Christian, Hindu, and Muslim religious traditions. The in-depth interviews with the leaders were supplemented by documentary sources. When the leaders were asked why they engaged in religion-based workplace spirituality, their responses were often associated with decision-making. Although they had an array of management tools with which to deal with day-to-day management situations, they all indicated that, in 'difficult' moments, these tools needed to be complemented by processes by which they connected with the ultimate – variously identified as the transcendent reality, god, or truth that is more powerful, better, and good. The outcomes of decisions, both good and bad, were usually attributed to that connecting experience. The findings suggest that religion plays a significant role in influencing the judgment, emotional and motivational qualities of Sri Lankan leaders' decision-making – in that a frame of reference based on a connection with a transcendent and ultimate reality is likely to be a source of solace, guidance, and inspiration to leaders' critical decision-making.

Garcia-Zamor, J. (2003). Workplace spirituality and organizational performance, *Public Administration Review*. 63(3): 355-363.

Abstract: This article reviews the literature on workplace spirituality, pointing out emergent theories and examining the links between this phenomenon and organizational dynamics. It also examines workplace spirituality in a historical context and compares it to religious beliefs and to established ethical theories and moral principles. The article also looks at organizations in which an emphasis on spiritual values has had an impact on work productivity. While some corporations have institutionalized spirituality, public agencies are reluctant to follow suit for fear of violating the principle of church-state separation. Finally, the article suggests ways that managers and administrators in both the public and the private sector can use workplace spirituality to increase performance and develop ethical organizations.

Giacalone, R. and Jurkiewicz, C. (2003). Right from wrong: The influence of spirituality on perceptions of unethical business activities. *Journal of Business Ethics*. 46(1): 85-97.

Abstract: A network sample of 162 employees from across the U.S. was studied to assess the relationship between individual spirituality and perceptions of unethical business activities. Analyses indicate that the degree of individual spirituality influences whether an individual perceives a questionable business practice as ethical or unethical. Ramifications of these findings regarding the role of spirituality in enhancing workplace ethicality, as well as directions for future research are discussed.

Grant, D., K. O’Neil, and L. Stephens. (2004). Spirituality in the workplace: New empirical directions in the study of the sacred. *Sociology of Religion*. 65(3): 265-283.

Abstract: In stark contrast to Weber's warnings about bureaucracies parceling out the soul of workers, several popular and business writers claim that “spirituality is exploding in the workplace.” Drawing on recent sociological research on spiritual practices, experiences, and discourse, we scrutinize this claim through a case study of a university hospital's nursing staff. We demonstrate that even in a workplace where a large majority of employees believe that their work practices are spiritual, they experience the sacred in a variety of ways, and are eager to talk about spirituality, many workers may still struggle to find opportunities to practice their spiritual beliefs, they may have other work experiences that cause them to doubt spirituality's relevance, and they may perceive talk about spirituality to be unwelcome. Implications of our findings for future sociological research on the sacred and the debate over secularization are discussed.

Gupta, M., Kumar, V., and Singh, M. (2014). Creating satisfied employees through workplace spirituality: A study of the private insurance sector in Punjab (India). *Journal of Business Ethics*. 122(1): 79-88.

Abstract: Spirituality in the workplace is gaining recognition and value among researchers, academicians, and business professionals. The aim of this paper is to examine the impact of spirituality in the workplace on job satisfaction by measuring four dimensions of spirituality in the workplace: meaningful work, sense of community, organizational values, and compassion. The impact of each dimension on job satisfaction is hypothesized. A cross-sectional survey was used to collect data from 100 payroll employees in private insurance companies in Punjab (India). A correlation analysis showed a positive relationship between all the dimensions of spirituality in the workplace and job satisfaction. A regression analysis revealed that although all the dimensions of spirituality in the workplace are important, organizational values and a sense of community are the most important in terms of the job satisfaction level of employees. This work will help insurance companies to better understand the concept of spirituality in the workplace and its importance. Insurance companies can improve their functioning by encouraging employee spirituality in the workplace.

Judge, W., and T. Douglas. (2013). Entrepreneurship as a leap of faith. *Journal of Management, Spirituality and Religion*. 10(1): 37-65.

Abstract: Entrepreneurial start-ups require a “leap of faith”. Since a person’s faith represents a belief in something for which there is limited information and considerable uncertainty, this suggests that the entrepreneur’s faith orientation may influence the start-up process for some entrepreneurs. Due to the paucity of research in this area and the need to better understand the start-up process, this study utilized an inductive, longitudinal research design. Specifically, we studied the new venture creation process for four entrepreneurs operating throughout the USA over a five-year period from 2005 to 2009. As a result of this study, new theoretical insights are generated on entrepreneurial motivations, creativity, expectations, and emotions for those entrepreneurs who seek to integrate their faith journey with a new entrepreneurial start-up.

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics*. 94(1): 89–106.

Abstract: The purpose of this article is to review spirituality at work literature and to explore how spirituality improves employees’ performances and organizational effectiveness. The article reviews about 140 articles on workplace spirituality to review their findings on how spirituality supports organizational performance. Three different perspectives are introduced on how spirituality benefits employees and supports organizational performance based on the extant literature: (a) Spirituality enhances employee well-being and quality of life; (b) Spirituality provides employees a sense of purpose and meaning at work; (c) Spirituality provides employees a sense of interconnectedness and community. The article introduces potential benefits and caveats of bringing spirituality into the workplace; providing recommendations and suggestions for practitioners to incorporate spirituality positively in organizations.

Kauanui, S. K., Thomas, K. D., Rubens, A., and Sherman, C. L. (2010). Entrepreneurship and spirituality: A comparative analysis of entrepreneurs’ motivation. *Journal of Small Business and Entrepreneurship*. 23(4), 621-635.

Abstract: This article discusses a research study conducted to explore the relationship between entrepreneurs’ values, definitions of success, economic stability, demographic characteristics, and their joy at work through three stated hypotheses. For the study, we used a convenience sample of 280 entrepreneurs who responded to a 17-question survey. Utilizing the respondents’ definition of success, we found two different groups of entrepreneurs: one that was labeled ‘Cash is King’—defining success in relation to financial goals—and another that was labeled ‘Make me Whole’—defining success in relation to their own (Jungian) individuation process. The results of the study showed significant differences between the groups based on their values, behaviors and their experiences of joy at work. However, we found no significant differences between the groups relating to various demographic variables. In addition, there was no difference between the groups based on their economic stability, even though the ‘Cash is King’

group was more financially motivated than the ‘Make me Whole’ group. The study supports previous research in the field of “spirituality and work” and introduces a new model for the entrepreneurship field. The article concludes with implications for future studies to provide a better understanding of the behaviors and values of entrepreneurs based on their definition of success.

King, J. and Williamson, I. (2005). Workplace religious expression, religiosity and job satisfaction: Clarifying a relationship. *Journal of Management, Spirituality and Religion*. 2(2): 173-199.

Abstract: Previous research theorized and tested a relationship between religiosity and job satisfaction with mixed results. In light of increased attention on religiosity and work, the assertions and results of the previous research are examined. Drawing on the growing understanding of religiosity and a deeper use of job satisfaction theory, potential explanations for the previously mixed findings are offered and alternative hypotheses are formulated and tested. Religiosity was found to influence what employees want from a job environment and their job satisfaction, but only when organizational context was controlled. By introducing and exploring the concepts of workplace acceptance of religious expression by organizations (OWARE) and individuals (IWARE), it was found that the interaction between an organization's stance and an employee's desire pertaining to the acceptance of workplace religious expression had the most significant influence on job satisfaction.

Kinjerski, V. and Skrypnek, B.J. (2008). The promise of spirit at work: increasing job satisfaction and organizational commitment and reducing turnover and absenteeism in long-term care. *Journal of Gerontological Nursing*. 43(10): 17-27.

Abstract: The effectiveness of a spirit at work program in long-term care was evaluated using a quasi-experimental, pretest-posttest design. These findings, along with focus group results, provide strong support that the program increased spirit at work, job satisfaction, organizational commitment, and organizational culture (particularly teamwork and morale), leading to a reduction in turnover and absenteeism--two major concerns in the long-term care sector. This study suggests that implementation of a spirit at work program is a relatively inexpensive way to enhance the work satisfaction of employees, increase their commitment to the organization (thus reducing turnover and absenteeism), and ultimately improve the quality of resident care.

Kolodinsky, R. V., Giacalone, R. A., and Jurkiewicz, C. L. (2008). Workplace values and outcomes: Exploring personal, organization, and interactive workplace spirituality. *Journal of Business Ethics*. 81(2): 465–480.

Abstract: Spiritual values in the workplace, increasingly discussed and applied in the business ethics literature, can be viewed from an individual, organizational, or interactive

perspective. The following study examined previously unexplored workplace spirituality outcomes. Using data collected from five samples consisting of full-time workers taking graduate coursework, results indicated that perceptions of organizational-level spirituality (“organizational spirituality”) appear to matter most to attitudinal and attachment-related outcomes. Specifically, organizational spirituality was found to be positively related to job involvement, organizational identification, and work rewards satisfaction, and negatively related to organizational frustration. Personal spirituality was positively related to intrinsic, extrinsic, and total work rewards satisfaction. The interaction of personal spirituality and organizational spirituality was found related to total work rewards satisfaction. Future workplace spirituality research directions are discussed.

Konz, G. N. P., and Ryans, F. X. (1999). Maintaining an organizational spirituality: No easy task. *Journal of Organizational Change Management*. 12(3): 200–210.

Abstract: Spirituality in general, and in the workplace in particular, has become an important topic in recent years. Spirituality in the workplace is more than a passing fancy; it is changing the fundamental nature of work. Individuals are searching for meaning in their work, a meaning that transcends mere economic gain. These individuals are looking to their organizational leaders to help them in their search, and organizations in turn are being challenged to maintain a spirituality. A study of the mission statements of the 28 US Jesuit universities reveals that maintaining an organizational spirituality is no easy task.

Kumar, V. and S. Kumar. (2014). Workplace spirituality as a moderator in relation between stress and health: An exploratory empirical assessment. *International Review of Psychiatry*. 26(3): 344-351.

Abstract: The present study explores the role of workplace spirituality in moderating the relationship between occupational stress and the health of managerial personnel in India. A sample of 150 managers working in different public and private organizations was used to measure workplace spirituality, occupational stress, and health using the Spirituality at Work scale, the Occupational Stress Index and the 28-item General Health Questionnaire, respectively. The findings reveal that workplace spirituality moderates the negative relationship of stress and health. The study also found that stress has a negative impact on health while workplace spirituality positively correlated with health. The findings also support the practical importance of spirituality in the workplace for improving health conditions by providing a healthy atmosphere and meaningful work for employees. This exploratory study encourages future research to understand the role of spirituality in the workplace.

Longenecker, J.G., J.A. McKinney, and C.W. Moore. (2004). Religious intensity, evangelical Christianity, and business ethics: An empirical study. *Journal of Business Ethics*. 55(4): 371-384.

Abstract: Research on the relationship between religious commitment and business ethics has produced widely varying results and made the impact of such commitment unclear. This study presents an empirical investigation based on a questionnaire survey of business managers and professionals in the United States yielding a database of 1234 respondents. Respondents evaluated the ethical acceptability of 16 business decisions. Findings varied with the way in which the religion variable was measured. Little relationship between religious commitment and ethical judgment was found when responses were compared on the basis of broad faith categories – Catholic, Protestant, Jewish, other religions, and no religion. However, respondents who indicated that religious interests were of high or moderate importance to them demonstrated a higher level of ethical judgment (less accepting of unethical decisions) than others in their evaluations. Evangelical Christians also showed a higher level of ethical judgment.

Markow, F. and K. Klenke. (2005). The effects of personal meaning and calling on organizational commitment: An empirical investigation of spiritual leadership. *International Journal of Organizational Analysis*. 13(1): 8-27.

Abstract: Research was conducted to empirically demonstrate the relationships between personal meaning, calling and organizational commitment in the context of spiritual leadership. Wong's Personal Meaning Profile was used to establish the various sources of personal meaning and identify those that predict calling. The results showed significant positive correlations between self-transcendent personal meaning and calling. Further, calling was also positively correlated with organizational commitment and contrasted with work-as-job as a predictor of commitment. The study suggests that not all sources of personal meaning are predictive of calling, and that calling mediates the relationship between self-transcendent personal meaning and organizational commitment. Theoretical and practical implications are discussed.

McKee, M., C. Driscoll, E.K. Kelloway, and E. Kelley. (2011). Exploring linkages among transformational leadership, workplace spirituality and well-being in health care workers. *Journal of Management, Spirituality and Religion*. 8(3): 233-255.

Abstract: Considerable data have accumulated showing positive relationships between leadership and well-being, and spirituality and well-being, but few have explored relationships among all three phenomena. In the current study, multilevel modeling was used to analyze survey data from a sample of 178 health care workers and test a proposed mediation model. As hypothesized, regression and mediation analyses revealed the effects of transformational leadership on measures of employees' mental and spiritual well-being were fully mediated by workplace spirituality and, more specifically, respondents' sense of community. Our results suggest that leaders influence individual well-being through their ability to enhance employees' sense of community in the workplace.

Milliman, J., Czaplewski, A.J. and Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of organizational change management*. 16(4): 426-447.

Abstract: One important question in the field of workplace spirituality concerns the relationship of this construct with employee work attitudes. This study attempts to make a rigorous empirical examination of the relationship between workplace spirituality and five prevalent employee job attitudinal variables. It assesses the validity and reliability of the measures used and discusses the results of the analysis, which indicate that each of the three dimensions of spirituality used (meaningful work, sense of community, and alignment with organizational values) has a significant relationship with two or more of the five job attitude variables examined (organization commitment, intention to quit, intrinsic work satisfaction, job involvement, and organization-based self-esteem). Meaningful work was significantly related for four of the five job attitude variables (the exception being “intention to quit.” Sense of community was significantly related to all five of the outcome variables. Alignment with organizational values was significantly related to organizational commitment and intention to quit. While acknowledging that spirituality at work is an abstract concept, this study attempts to provide some of the first empirical support that there is a positive association between spirituality at work and employee job outcomes. The paper concludes with a number of implications and research directions for both academics and business managers, including the need to investigate the comprehensive impact of spirituality at work on individuals and organizations.

Neal, J. (2000). Work as service to the divine: Giving our gifts selflessly and with joy. *American Behavioral Scientist*., 43(8): 1316–1333.

Abstract: This article begins with a brief overview of trends in spirituality in the workplace and then reports qualitative results of research interviews conducted with people who see work as service to the Divine. Issues of work as prayer, service to others, ego and selflessness, and making a difference are discussed. A brief summary of research by Kurth (1995) is provided. The article concludes with a description of spiritual practices that support an attitude of service.

Pandey, A., Gupta, R. K., and Arora, A. P. (2009). Spiritual climate of business organizations and its impact on customer’s experience. *Journal of Business Ethics*. 88(2): 313–332.

Abstract: This study examines the notion of ‘spirituality’ as a dimension of human self, and its relevance and role in management. Major thesis of this research is that spirituality of employees is reflected in work climate. This may in turn affect the employees’ service to the customers. In the first part of the study a Spiritual Climate Inventory is developed and validated with the data from manufacturing and service sector employees. In the later

part, hypothesis of positive impact of spiritual climate on customers' experience of employees' service is examined and found to be substantiated empirically.

Parameshwar, S. (2005). Spiritual leadership through ego-transcendence: Exceptional responses to challenging circumstances. *The Leadership Quarterly*. 16(5): 689-722.

Abstract: This study explores how ten internationally renowned human rights leaders pioneered social innovations through their non-violent, spiritual engagement with challenging circumstances. The study illuminates the spiritual generativity of ego-transcendental processes underlying the transformation of challenges into opportunities by these leaders in responding exceptionally to challenging circumstances. The method adapts procedures of transcendental phenomenology, phenomenography and other qualitative approaches. Based on an in-depth analysis of 504 events from the autobiographies of the ten leaders, the paper integrates the uniformities underlying the particularistic aspects of exceptional responses resulting from a vertical, within-autobiography analysis. The uniformities underlying the universalistic aspects of exceptional responses, in turn, result from a horizontal, across-autobiographies analysis. An integrative conceptual framework of spiritual leadership based on ego-transcendence is presented.

Pawar, B. S. (2009). Individual spirituality, workplace spirituality and work attitudes: An empirical test of direct and interaction effects. *Leadership and Organization Development Journal*. 30(8): 759 – 777.

Abstract: Purpose

– This paper aims to examine the direct effects of three workplace spirituality aspects – meaning in work, community at work, and positive organizational purpose – and individual spirituality on three work attitudes – job satisfaction, job involvement, and organizational commitment. It also seeks to examine the interactive effects of these three workplace spirituality aspects and individual spirituality on these three work attitudes.

Design/methodology/approach

– The paper briefly outlines the existing workplace spirituality research, indicates the required research and places this study in that backdrop. It then outlines theory building for specifying a set of hypotheses. It uses data from a sample of managerial level employees from India to test the hypotheses.

Findings

– The study results provided considerable support for the hypothesized relationships between workplace spirituality aspects and work attitudes but not for the hypothesized relationships between individual spirituality and work attitudes. The results provided only marginal support for the interactive effect model, which hypothesized that individual spirituality will moderate the effect of workplace spirituality aspects on work attitudes.

Research limitations/implications

– Research implications of the findings outlined in this paper will encourage research to link various organizational topics such as leadership with workplace spirituality. They also highlight the need to examine more complex models to examine joint effects of workplace spirituality and individual spirituality on work attitudes.

Practical implications

– The findings can provide some relevant inputs for leadership actions and organization development efforts aimed at implementing workplace spirituality in organizations.

Petchsawang, P. and D. Duchon. (2012). Workplace spirituality, meditation, and work performance. *Journal of Management, Spirituality and Religion*. 9(2): 189-208.

Abstract: This paper reports two studies that examine how an organization might enable more productive work practices by encouraging the expression of its employees' spiritual selves in an eastern context. Study 1 shows that people who regularly practice meditation have higher workplace spirituality scores than people who do not regularly practice meditation. Study 2 reports a quasi-experimental study in which people practiced insight meditation. The data did not reveal a direct effect for the meditation, however spirituality does relate to work performance. Moreover, the practice of meditation is also found to partially mediate the relationship between workplace spirituality and work performance.

Quatro, Scott. (2002). *Organizational spirituality normativity as an influence on organizational culture and performance in fortune 500 firms*. Unpublished Ph. D. Dissertation, Iowa University, USA.

Abstract (excerpted and paraphrased): [P]revious studies have made no attempt to investigate empirically the relationship between organizational spirituality and organizational performance. There are two driving questions: First, can a universally applicable construct for codifying and measuring organizational spirituality be developed? And secondly, what relationship exists between this measure of organizational spirituality and organizational performance?

The study was conducted with the Fortune 500 as the organizational population. Just over 14% of the firms participated in the study. Data were gathered via a researcher-developed direct-mail survey of the top five senior executives in each of the Fortune 500 firms, and then analyzed to compute an Organizational Spirituality Score (OSS) for each respondent organization. This measure represents each firm's observed Organizational Spiritual Normativity, or the degree to which each firm's overall business activities, individual employee behaviors and beliefs, and commonly employed interventions, practices, and policies reflect congruence with widely-held spiritual norms or standards. The relationship that exists between the Organizational Spirituality Score and long-term revenue growth and profitability was then investigated.

Results support the conclusion that congruence with the construct of Organizational Spiritual Normativity leads to stronger organizational performance. In short, those

organizations that are more spiritually normative in their activities are also more profitable. Specifically, the study results showed that those organizations that demonstrate moderate to strong Organizational Spiritual Normativity achieved significantly higher long-term rates of net income growth and return on assets. The study findings did not support the conclusion of a similarly significant relationship existing between Organizational Spiritual Normativity and long-term revenue growth.
<http://lib.dr.iastate.edu/cgi/viewcontent.cgi?article=2024andcontext=rtd>

Paloutzian, R.F. Emmons, R.A. and Keortge, S.G. (2003). Spiritual well-being, spiritual intelligence, and healthy workplace policy. In: R.A. Giacalone and C.L. Jurkiewicz, Editors, *Handbook of workplace spirituality and organizational performance*. M.E. Sharpe, New York, 123–137.

Editor: The goal of this chapter is to “1. Introduce the concept of spiritual well-being, summarize research on it, and explore its implications for the workplace, 2. present the concept of spiritual intelligence, which we think is a powerful theoretical notion within which spiritual well-being and other ideas pertinent to workplace concerns can be integrated; and 3. apply the theory and research on these ideas to the practical problems of the workplace; with the purpose of stating recommendations for what would constitute an environment of optimum health.” The chapter provides a discussion of five aspects of “Healthy Workplace Policy.” They are seamlessness between home and work, trust and commitment, teammanship and communication, helping employees in times of need, and well-being as a by product.

Rego, A. and M.P. Cunha. (2008). Workplace spirituality and organizational commitment. *Journal of Organizational Change Management*. 21(1): 53-75.

Abstract:

Purpose

– The paper aims to study the impact of five dimensions of workplace spirituality (team's sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work, opportunities for inner life) on affective, normative and continuance commitment.

Design/methodology/approach

– A sample of 361 individuals from 154 organizations were interviewed. Correlations, regressions and cluster analyses were carried out.

Findings

– The five spirituality dimensions explain 48, 16 and 7 per cent of the unique variance of, respectively, the affective, normative and continuance forms of commitment. The findings suggest that when people experience workplace spirituality, they feel more affectively attached to their organizations, experience a sense of obligation/loyalty towards them, and feel less instrumentally committed.

Research limitations/implications

– Dependent and independent variables were collected from the same source,

simultaneously. This can produce the risk of common method variance, leading to an inflation of statistical relationships. Future studies may use a double source method. A longitudinal research design may also be suitable.

Practical implications

– By improving spirituality climates, managers can promote organizational commitment and, thus, individual and organizational performance. It is likely that this occurs because people react reciprocally towards an organization that satisfies their spiritual needs, allows them to experience a sense of psychological safety, makes them feel that they are valued as human beings and that they deserve respectful treatment, and allows them to experience senses of purpose, self-determination, enjoyment and belonging.

Roof, R. A. (2015). The association of individual spirituality on employee engagement: The spirit at work. *Journal of Business Ethics*. 130(3): 585-599.

Abstract: Employee engagement and spirituality have both been the focus of increasing interest by researchers and practitioners, and both are still early stage theories with ill-defined constructs and definitions. Emergent empirical work related to engagement and spirituality has supported the promise of improving both organizational performance and employee conditions. Responding to the call by theorists to examine engagement antecedents and specifically, the relationship between spirituality and employee engagement, a cross-sectional study was performed to examine self-reported individual spirituality as measured by the DSES and employee engagement measured using the UWES-9 including the dimensions of vigor, dedication, and absorption. 124 usable surveys were collected from a snowballing convenience sample and after confirming demographic representativeness and identifying the individual's organizational role as a potential influential variable, analyses of the relationships between individual spirituality, overall engagement, and three individual engagement dimensions were performed using multiple regression controlling for organizational role. Empirical support was found for relationships between individual spirituality and engagement, vigor, and dedication but not for the engagement dimension of absorption. The findings should encourage further future exploration of the relationship between spirituality and engagement and inquiry into why results differ across engagement's dimensions; specifically, why the relationship was not supported for absorption. The empirical support for spirituality as a predictor of engagement informs practical decisions for addressing workplace spirituality and concerns with the potential to assist in countering the declining engagement trend.

Saks, Alan. (2011). Workplace spirituality and employee engagement. *Journal of Management, Spirituality and Religion*. 8(4): 317-340.

Abstract: Interest in workplace spirituality and employee engagement has increased considerably over the last decade among practitioners and scholars. However, even though both topics focus on the importance of the spirit at work, they have emerged independent of each other with little attention to how they are related. In this paper, I describe how workplace spirituality and employee engagement are related and the

implications of workplace spirituality for employee engagement. In particular, I describe the importance of workplace spirituality for meaningfulness at work and for engagement maintenance and generalization. A model of workplace spirituality and employee engagement is presented in which three dimensions of workplace spirituality (transcendence, community, and spiritual values) relate to employee engagement through four psychological conditions (meaningfulness in work, meaningfulness at work, safety, and availability). The paper concludes with a discussion of the implications of the model for research and practice on workplace spirituality and employee engagement.

Schmidt-Wilk, J., Alexander, C.N., and Swanson, G.C. (1996). Developing consciousness in organizations: The transcendental meditation program in business. *Journal of Business and Psychology*. 10(4): 429-444.

Abstract: This paper reviews retrospective, prospective, and case research on workplace applications of Maharishi's Transcendental Meditation technique for developing consciousness and human potential. The distinctive psychophysiological state of restful alertness produced by the Transcendental Meditation technique appears to improve employee health, well-being, job satisfaction, efficiency and productivity, in turn influencing organizational climate, absenteeism, and financial performance.

Editor: The Maharishi University of Management faculty, particularly Jane Schmidt-Wilk and Dennis Heaton, have conducted countless studies on the positive benefits of transcendental meditation on workplace outcomes. This is one of the earlier studies.

Schneider, K.T, E.R. DeSouza, and R. N. Durst. (2015). Links between workplace spirituality, job-related attitudes, and value fit in a non-profit agency. *Journal of Prevention and Intervention in the Community*. 43(3): 199-210.

Abstract: We examined perceptions of spirituality and meaning among 192 employees (77% female) from a non-profit organization in a mid-sized Midwestern city in the United States. We hypothesized that employees' values related to workplace spirituality would be positively related to various measures of job satisfaction and general meaning in life. We also examined employees' perceptions of the fit of their co-workers' values with the agency mission and predicted that these perceptions would act as a moderator of the relationship between employees' workplace spirituality and job satisfaction. Our hypotheses were generally supported. Spirituality predicted work contributing to the meaning of life and various facets of job satisfaction. Implications of the importance of employees' perceptions of organizational fit related to spirituality and the perceived fit of co-workers' values with the organizational mission are discussed.

Tevichapong, P. (2012). *Individual spirit at work and its relationship with employee work attitudes and organisational outcomes: An empirical examination in corporate Thailand*. Doctoral Dissertation, Aston University.

Abstract: The purpose of this thesis is to conduct empirical research in corporate Thailand in order to (1) validate the Spirit at Work Scale (2) investigate the relationships between individual spirit at work and three employee work attitudinal variables (job satisfaction, organisational identification and psychological well-being) and three organisational outcomes (in-role performance, organisational citizenship behaviours (OCB), and turnover intentions) (3) further examine causal relations among these organisational behaviour variables with a longitudinal design (4) examine three employee work attitudes as mediator variables between individual spirit at work and three organisational outcomes and (5) explore the potential antecedents of organisational conditions that foster employee experienced individual spirit at work. This study demonstrates that as *ISAW* experiences increase, job satisfaction increases, organisational identification increases, psychological well-being increases, in-role performance increases, OCB increases, and intentions to quit decreases. The practical implications for leaders and managers are in order to increase these positive workplace outcomes, we have to increase *ISAW*.

Editor: This study was the most comprehensive study of organizational outcomes at the time it was conducted, and served as a model for future studies.

van der Walt, F. and J. J. de Klerk. (2014). Workplace spirituality and job satisfaction. *International Review of Psychiatry*. 26(3): 379-389.

Abstract: In order to obtain an improved understanding of behaviour at work, employees should be studied from physical, psychological, and spiritual dimensions. Although the physical and psychological dimensions of individuals at work have been studied extensively, the spiritual dimension has been neglected for many years. The objective of the current research was to determine the relationship between workplace spirituality and a positive attitude related to work, that is, job satisfaction. A cross-sectional study was conducted with a sample of 600 white-collar workers, chosen from two organizations in different industries in South Africa. The research results indicate that there is a positive relationship between workplace spirituality and job satisfaction. These findings deepen the understanding of personal spirituality, organizational spirituality, and job satisfaction. They bring new insights into the significant role which spirituality plays in the context of the workplace. To survive in the 21st century, organizations need to be spiritually based. This, in turn, will lead to workers being satisfied with their entire work experience.

6. Literature Reviews

This section of the bibliography includes published articles that are scholarly reviews of Workplace Spirituality literature. These summary articles are rich resources for scholars and practitioners looking to get a sense of key issues and research opportunities in the field.

Balog, A., L. Baker, and A.G. Walker. (2014). Religiosity and spirituality in entrepreneurship: A review and research agenda. *Journal of Management, Spirituality and Religion*. 11(2): 159-186.

Abstract: The purpose of this article is to review the influences of spirituality and religiosity within the field of entrepreneurship. We review nearly 30 articles, exploring the dominant empirical contributions that exist within this emergent research area. Several main focus areas from the prevailing research are organized into a comprehensive framework that provides the foundation for further discussion and synthesis. Shortcomings and limitations to the field and an agenda for future research that contributes to our understanding of religion and spirituality within the realm of entrepreneurship are presented.

Fornaciari, C. J. and Lund Dean, K. (2004). Diapers to car keys: The state of spirituality, religion and work research. *Journal of Management, Spirituality and Religion*. 1(1): 7-33.

Abstract: The a priori “newness” of research in the spirituality, religion and work (SRW) field has been generally accepted, even though the domain of SRW credibly overlaps with well-established inquiry traditions, such as education, psychology, and theology. Because of this multi-disciplinary nature of SRW, we asked: How truly new is research work in this domain? Following the philosophy of science literature, this paper explores five hypotheses related to the research methodologies in all peer-reviewed empirical work published within the SRW domain during the initial years of its popular emergence, 1996–2000. Chi-square and text analysis (N=26) revealed mixed results with respect to hypothesized norms, and that many dynamic and varied empirical approaches are already in use within more established fields. Findings also suggest that work in the SRW domain may be further along than generally thought in the literature. Detailed discussion and implications for SRW research methodologies conclude the paper.

Fornaciari, C., and Lund Dean, K. (2009). Foundations, lessons, and insider tips for MSR research. *Journal of Management, Spirituality and Religion*. 6(4): 301-321.

Abstract: Any new field of inquiry struggles with issues such as domain uniqueness, research methodologies, construct definition and operationalization, and foundational literature identification. Following Hambrick's (1990) seminal study of strategic

management, we similarly examine the management, spirituality, and religion (MSR) field. Using Hambrick's methodology for citation analysis and a dataset of the founding decade of MSR empirical articles, we offer a guide for those doing MSR research. Study outcomes include the 50 most cited MSR works, the 50 most cited journals that MSR scholars use as the foundation of their research, and a theme analysis of the 50 foundational works. Our goals are threefold: to list the seminal works that should inform the framing of future work, to list a variety of possible MSR journal scholarship inspirations and outlets, and to empirically demonstrate current and past MSR research topics so new and experienced MSR scholars can move beyond extant work.

Geigle, D. (2012). Workplace spirituality empirical research: A literature review. *Business and Management Review*. 2 (10): 14-27.

Abstract: Much has been written on the theories of workplace spirituality (WS). Much less has been written concerning the empirical research supporting these theories. The purpose of this article is to review the workplace spirituality empirical research. A growing body of knowledge concerning spirituality at work is evident in the literature. A small but growing subset of this knowledge concerns the empirical research on this topic. This study documents the workplace spirituality empirical research including defining and measuring; demographics; implementation; effect on attitudes; impact on performance; and WS effect on ethical decision making. Many of the empirical studies demonstrate a positive effect of WS on job commitment, satisfaction, and performance. In addition, the empirical research on workplace spirituality has demonstrated results in altruism and conscientiousness, self-career management, reduced inter-role conflict, reduced frustration, organization based self-esteem, involvement, retention, and ethical behavior. It is argued that WS constructs need to be better defined in the context of organizational behavior, organizational development, and religion. Better defining workplace spirituality in these contexts will ultimately determine if the movement is a unique body of knowledge or merely an extension of already existing disciplines. For now, the empirical research indicates that workplace spirituality shows promise as a significant new management paradigm.

Gotsis, G. and Z. Kortezi. (2008). Philosophical foundations of workplace spirituality: A critical approach. *Journal of Business Ethics*. 78(4): 575-600.

Abstract: It is an undeniable reality that workplace spirituality has received growing attention during the last decade. This fact is attributable to many factors, socioeconomic, cultural and others [Hicks, D.A. 2003: *Religion and the Workplace. Pluralism, Sprtitality, Leadership* (Cambridge University press, Cambridge)]. However the field is full of obscurity and imprecision for the researcher, the practitioner, the organisational analyst and whoever attempts to systematically approach this relatively new inquiry field. This article attempts to provide a critical review of the literature on workplace spirituality by examining the underlying rationale of the main trends regarding spirit at Work and by negotiating their strengths and weaknesses. Current approaches to workplace spirituality

are distinguished to the exploratory, contextual and the consequential, acontextual ones. Particular attention is given to ‘Respectful Pluralism’ proposed by Douglas Hicks, as it is suggested that this theoretical framework is the most well-founded, elaborated and systematic up to date. However, it is proposed that even ‘Respectful Pluralism’ fails to fully capture the complexity of such a multidimensional phenomenon as spirituality. Drawing on mainstream ethical and philosophical traditions (deontology, utilitarianism, virtue ethics) supporting alternative value-systems, it is suggested that a more inclusive and philosophically affluent framework needs to be developed. Finally, some propositions and thoughts are made towards this direction.

Houghton, J., C.P. Neck and S. Krishnakumar. (2016). The what, why, and how of spirituality in the workplace revisited: A 14-year update and extension. *Journal of Management, Spirituality and Religion*. 13(3): 177-205.

Abstract: Over the past two decades, conceptual and empirical research on the concept of workplace spirituality has increased and expanded significantly. An early and influential article by Krishnakumar and Neck (2002, *Journal of Managerial Psychology* 17 (3): 153–164) helped provide direction and structure to the nascent field of workplace spirituality by examining the “what” – the definitions and meanings of multiple views of workplace spirituality, the “why” – the potential benefits for organizations from encouraging such differing views of workplace spirituality among their members, and the “how” – the ways in which spirituality may be encouraged or implemented within organizations. The current paper provides a retrospective update and extension of the Krishnakumar and Neck (2002) “what, why, and how” framework and “spiritual freedom” model. More specifically, the paper reviews the development and expansion of the workplace spirituality literature over the past decade and a half and considers the potential contributions of a number of contemporary leadership approaches including self-leadership, shared leadership, and authentic leadership to spirituality in the workplace. The paper concludes with an examination of key directions for future research in the workplace spirituality domain.

Lund Dean, K. and C. J. Fornaciari. (2007). Empirical research in management, spirituality and religion during its founding years. *Journal of Management, Spirituality and Religion*. 4(1): 3-34.

Abstract: Studying management, spirituality, and religion (MSR) in the workplace involves multi-disciplinary and broadly based literatures. This study utilizes a unique, quantitative visual analysis to explore the disciplinary inclusiveness of MSR in its founding decade from 1996-2005 by examining the population of 231 peer-reviewed empirical MSR-based journal articles. Results show conceptual research construct distinctions within the MSR domain and which disciplines are most represented in the field. The results also demonstrate what ideas from other fields might be missing in business-related MSR research. Finally, the study identifies conceptual clusters and conversations for MSR research in business contexts to utilize going forward.

Miller, D. and T. Ewest. (2015). The present state of workplace spirituality: A literature review considering context, theory, and measurement/assessment. *Journal of Religious and Theological Information*. 12(1-2): 29-54.

This article seeks to review the growing body of research in the field of workplace spirituality, extending the earlier and broader literature review work of Danna and Griffin; Miller and Gorsuch; Hill and Hood; the Fetzer Institute; Moberg, Mohamed, Hassan, and Wisnieski; Day; and Lund Dean and Fornaciari. This article also seeks to advance future psychometric scale development in the burgeoning field of workplace spirituality; by suggesting a rubric for understanding the literature (manifestation, development, and adherence), and analyzing the scale validity and reliability, the authors hope to expand conceptual imagination for new scale research. This article argues that the previous research which has begun to address important aspects of research scale development, though it has been limited in its applicability to workplace contexts, does not address diverse religious traditions and fails to understand how and the degree to which individual or collective spirituality integrates and manifests itself in the workplace. To this end, this article will codify and extend the aforementioned work by identifying the drivers for the field, exploring the connections between spirituality/religion and organizations, reviewing existing scales and instruments, discussing the literature review findings, and identifying gaps within the research, and it will resolve by suggesting specific areas for further research.

Lund Dean, K. and C. J. Fornaciari (2007). Empirical research in management, spirituality & religion during its founding years. *Journal of Management, Spirituality and Religion*. 4(1): 3-34.

Abstract: Studying management, spirituality, and religion (MSR) in the workplace involves multi-disciplinary and broadly based literatures. This study utilizes a unique, quantitative visual analysis to explore the disciplinary inclusiveness of MSR in its founding decade from 1996–2005 by examining the population of 231 peer-reviewed empirical MSR-based journal articles. Results show conceptual research construct distinctions within the MSR domain and which disciplines are most represented in the field. The results also demonstrate what ideas from other fields might be missing in business-related MSR research. Finally, the study identifies conceptual clusters and conversations for MSR research in business contexts to utilize going forward.

Editor's Note: This is the first comprehensive meta-analysis of empirical research in the field and has been very useful in guiding scholars in future research.

Oswick, C. (2009). Burgeoning workplace spirituality? A textual analysis of momentum and directions. *Journal of Management, Spirituality and Religion*. 6(1): 15-25.

Abstract: This paper provides a text-based exploration of the extant discourse of workplace spirituality. A bibliometric analysis of more than two decades of books ($n = 72$), social science articles ($n = 3129$) and management articles ($n = 232$) is undertaken to examine the general trajectory of the phenomenon. A narrative approach, based on thematic analysis, is also applied to the sample of books. The analysis reveals a marked increase in workplace spirituality output in recent years and a classification of contributions based upon three dominant discursive themes (i.e. self-help, spiritual leadership, and institutional and social change) is presented. The implications for future spiritually informed work in management are also discussed.

7. Special Journal Issues

In 2002, the Journal of Spirituality, Leadership and Management published its inaugural issue sponsored by the Spirituality, Leadership and Management Association in Australia. The journal contains academically refereed papers as well as case studies, general papers, accounts of workshops, and book reviews. This was the first academic journal devoted to the MSR field.

In 2004, the Journal of Management, Spirituality and Religion (JMSR) was founded (Biberman and Altman, 2004). In 2010 the JMSR journal transitioned from being independently produced to being published by Routledge, a major academic publisher, and is currently published by Taylor and Field.

Several leading journals have published special issues on MSR topics, including Leadership Quarterly, Journal of Organizational Change Management, and the Journal of Management Education.

8. Frequently Cited Magazine Articles

In the first half of the 1990s, business magazines published quite a few articles on Workplace Spirituality, essentially describing and then helping to expand a trend of increasing numbers of organizations implementing some aspect of Workplace Spirituality. More recently, two trends have emerged; (1) concerns about religion in the workplace as a diversity issue, and (2) the growth of mindfulness programs in the workplace.

Brandt, E. (1992). 11 Steps to a More Spiritual Company. *HR Magazine*.

Brandt, Ellen. (1996). Corporate pioneers explore spirituality: peace; developing spirituality within the company. *HR Magazine*. April, No. 4, vol. 41, pp. 82-87.

Galen, Michelle. (1995). Companies hit the road less travelled: Can spirituality enlighten the bottom line? *Business Week*, June 5, pp. 82-85.

Kantrowitz, B., King, P., Rosenberg, D., Springen, K., Wingert, P., Namuth, T., and Gegax, T. (1994). In search of the sacred. *Newsweek*, November 28, pp. 52-62.

Laabs, Jennifer. (1995). Balancing spirituality and work. *Personnel Journal*. September 18, Vol. 74; No. 9; pg. 60.

Lee, C., & Zemke, R. (1993). The search for spirit in the workplace. *Training*, 30(6), 21-7.

Lee, S. (1997). Bringing religion to the boardroom. *Forbes – Talking Head*, April 7, 138-139.

Leigh, Pamela. (1997). The new spirit at work. *Training and Development*, March, p. 3, 26-33.

Lelen, K. (1994). Managing with soul. *Publishers Weekly* August 241(31): 51-59.

Nichols, M. 1994. Does new age business have a message for managers? *Harvard Business Review*, vol. 72, no.2, pp. 52-60.

Rigoglioso, M. (1999). Spirit at work: The search for deeper meaning in the workplace. *Harvard Business School Bulletin*. (4).

9. Recommended Books

This list includes books that are frequently referenced in scholarly articles on Workplace Spirituality. The list includes books written by scholars, consultants, and business leaders.

Edited Books:

Adams, J.D. (ed.) 1984. *Transforming work: A collection of organizational transformation readings*, Alexandria, VA: Miles River Press.

Adams, John D. (ed.) 1986. *Transforming leadership: From vision to results*, Alexandria, VA: Miles River Press.

Biberman, Jerry and Len Tischler (eds.). 2008. *Spirituality in Business: Theory, Practice, and Future Directions*. Palgrave Macmillan.

Biberman, Jerry and Michael Whitty (eds.), 2000. *Work and Spirit: A reader of new spiritual paradigms for organizations*. Scranton, PA: The University of Scranton Press.

Conger, Jay A. (ed.) 1994. *Spirit at work: Discovering the spirituality in leadership*, San Francisco: Jossey-Bass.

DeFoore, B., and Renesch, J. (eds.). 1995, *Rediscovering the soul of business*. San Francisco: New Leaders Press.

Giacalone, R. A. and C. L. Jurkiewicz (eds.). 2003. *Handbook of workplace spirituality and organizational performance*. Armonk, NY: M. E. Sharpe.

Manz, C., K. Cameron, K. Manz, R. Marx (eds.), J. Neal (contributing ed.). (2008). *The virtuous organization: Insights from some of the world's leading management thinkers*. New Jersey: World Scientific.

Neal, Judi. 2013 (ed.). *The handbook of faith and spirituality in the workplace*. NY: Springer.

Neal, Judi. 2018 (ed.). *The handbook of personal and organizational transformation*. NY: Springer.

Ray, Michael and Alan Rinzler (eds.). 1993. *The new paradigm in business: Emerging strategies for leadership and organizational change*. NY: Jeremy Tarcher.

Renesch, John (ed.). 1992. *New traditions in business: Spirit and leadership in the 21st century*. San Francisco: Berrett-Koehler.

Spears, Larry (ed.) 1998. *The power of servant-leadership*. San Francisco: Jossey-Bass.

Spears, Larry (ed.). 1995. *Reflections on leadership: How Robert K. Greenleaf's theory of servant leadership influenced today's top management thinkers*, NY: John Wiley & Sons.

Spears, Larry (ed.) 1998. *Insights on leadership: Service, stewardship, spirit, and servant leadership*.

Authored Books:

Editors Note: Many of these books have been used as textbooks or recommended reading in workplace spirituality courses.

Aburdene, Patricia. (2005). *Megatrends 2010: The Rise of conscious capitalism*. Charlottesville, VA: Hampton Roads Publishing.

Albertson, Q. (2010). *The gods of business: The intersection of faith and the marketplace*. Santa Barbara, CA: Civilian Media.

Alford, H. J., and Naughton, M. J. (2001). *Managing as if faith mattered: Christian social principles in the modern organization*. Notre Dame, IN: University of Notre Dame Press.

Banner, D., and Gagne, E. (1995). *Designing effective organizations: Traditional and transformational views*. Newbury Park, CA: Sage.

Barrett, Richard. (2006). *Building a values driven organization: A whole system approach to cultural transformation*. Boston: Butterworth-Heinemann.

Batstone, D. (2003). *Saving the corporate soul*. San Francisco, CA: Jossey-Bass.

Beck, Don and Christopher Cowan. (1996). *Spiral dynamics: Mastering values, leadership and change*. Malden, MA: Blackwell Publishing.

Benefiel, M. (2008). *The soul of a leader: Finding your path to fulfillment and success*. New York: Crossroad Publishing.

Bolman, L. and T. Deal. (1995). *Leading with soul: An uncommon journey of spirit*, San Francisco: Jossey-Bass.

Bracey, H, J. Rosenblum, A. Sandford, and R. Trueblood. (1990). *Managing from the heart*. NY: Dell.

- Capaldi, N., and Malloch, T.R. (2012). *America's spiritual capital*. South Bend, IN: St. Augustine's Press.
- Chatterjee, Debashis. (1998). *Leading consciously: A pilgrimage toward self-mastery*. Boston: Butterworth-Heinemann.
- DeJongh, E. (2011). *Responding to the situation: A study of spirituality in organizations*. Leidschendam, Netherlands: Quist Publishing.
- Fox, Matthew. (1994). *The reinvention of work: A new vision of livelihood for our time*. San Francisco: HarperCollins.
- Fry, L., and M. Nisiewicz. (2013) *Maximizing the triple bottom line through spiritual leadership*. Stanford, CA: Stanford Business Press.
- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*, Mahwah, NJ: Paulist Press.
- Gunther, M. 2004. *Faith and fortune: The quiet revolution to reform American business*. NY: Crown Business.
- Harman, W., and J. Hormann.(1990). *Creative work: The constructive role of business in transforming society*. Indianapolis, IN: Knowledge Systems, Inc.
- Hicks, D. (2003). *Religion in the workplace: Pluralism, spirituality, leadership*. Cambridge, UK: Cambridge University Press.
- Hicks, D. (2009). *With God on all sides: Leadership in a devout and diverse America*. Cambridge, UK: Cambridge University Press.
- Kaipa, P. and N. Radjou. (2013). *From smart to wise: Acting and leading with wisdom*. San Francisco: Jossey-Bass.
- Lamont, G. (2002). *The spirited business*. London: Hodder and Stoughton.
- Lips-Wiersma, M. S., and Morris, L. (2011). *The map of meaning: A guide to sustaining our humanity at work*. Sheffield: Greenleaf Publications.
- Lurie, A. (2009). *Five minutes on Mondays: Finding unexpected purpose, peace, and fulfillment at work*. Upper Saddle River, NJ: FT Press.
- Mackey, J. and R. Sisodia. (2013) *Conscious capitalism: Liberating the heroic spirit of business*. Boston, MA. Harvard Business Review Press.
- Malloch, T. R. (2008). *Spiritual enterprise: Doing virtuous business*. New York: Encounter Books.

- Manz, C., Manz, K., Marx, R., and Neck, C. (2001). *The wisdom of Solomon at work: Ancient virtues for living and leading today*. San Francisco: Berrett-Koehler.
- Marcic, D. (1997). *Managing with the wisdom of love: Uncovering virtue in people and organizations*. San Francisco: Berrett-Koehler.
- Marques, J., S. Dhiman, and R. King. (2007). *Spirituality in the workplace: What it is, why it matters, how to make it work for you*. Fawnskin, CA: Personhood Press.
- Miller, David. (2007). *God at work: The history and promise of the faith at work movement*. NY: Oxford University Press.
- Mitroff, Ian and Elizabeth Denton. (1999). *A spiritual audit of corporate America: Multiple designs for fostering spirituality in the workplace*. San Francisco: Jossey-Bass.
- Moxley, Russ S. (2000). *Leadership and spirit*, San Francisco, CA, Jossey-Bass.
- Nash, Laura. (1994). *Believers in business*. Nashville: Thomas Nelson Publishers.
- Neal, Judi. (2012). *Creating enlightened organizations: Four gateways to spirit at work* (NY: Palgrave-Macmillan).
- Neal, Judi. (2006). *Edgewalkers: People and organizations that take risks, build bridges, and break new ground*. Westport, CT: Praeger.
- Neal, J., and Harpham, A. (2012). *The spirit of project management*. Surrey, UK: Gower.
- Novak, Michael. (1996). *Business as calling*. NY: HarperCollins.
- Owen, Harrison. (1987) *Spirit: Transformation and development in organizations*. Potomac, MD: Abbott Publishing.
- Pascarella, Perry. (1999). *Christ centered leadership: Thriving in business by putting God in charge*. Rocklin, CA: Prima Publishing.
- Pauchant, Thierry C. (1995) *In search of meaning: Managing for the health of our organizations, our communities, and the natural world*. San Francisco, CA: Jossey-Bass.
- Pava, M. L. (2004) *Spiritual intelligence at work: Meaning, metaphor and morals*. New York: Elsevier.
- Russell, Peter and Roger Evans. (1992) *The creative manager: Finding inner vision and wisdom in uncertain times*. San Francisco: Jossey-Bass.

Scharmer, O. and P. Senge. (2016). *Theory U: Leading from the future as it emerges*. San Francisco: Berrett-Koehler.

Secretan, Lance. (2006). *ONE: The art and practice of conscious leadership*. Caledon, Ontario, Canada: The Secretan Center.

Senge, Peter, C. Otto Sharmar, Joseph Jaworksi, and Betty Sue Flowers. (2004). *Presence: An exploration of profound change in people, organizations, and society*. NY: Currency Doubleday.

Sinetar, Marsha. (1987). *Do what you love, the money will follow: Discovering your right livelihood*. NY: Dell Publishing.

Sisodia, Raj, J. Sheth, and D. Wolfe. (2007). *Firms of endearment: How world-class companies profit from passion and purpose*. NY: Pearson Prentice Hall.

Stead, J. G. and Stead. W.E. (1992). *Management for a small planet*, (3rd ed.). Armonk, NY: M. E. Sharpe.

Stephen, Michael. (2002). *Spirituality in business: The hidden success factor*. Scottsdale, AZ: Inspired Productions Press.

Vaill, Peter. (1989). *Managing as a performing art*, San Francisco: Jossey-Bass.

Vaill, Peter. (1998). *Spirited leading and learning*. San Francisco: Jossey-Bass.

Warren, R. (2002). *The purpose driven life: What on earth am I here for?* Grand Rapids, MI: Zondervan.

Wheatley, Margaret. (1992). *Leadership and the new science: Learning about organization from an orderly Universe*. San Francisco: Berrett-Koehler.

Whitmyer, C. (1994). *Mindfulness and meaningful work: Explorations in right livelihood*. Berkeley, CA: Parallax Press.

Wigglesworth, C. (2012). *SQ21: The 21 skills of spiritual intelligence*. New York: Select Books.

Whyte. David. (1994). *The heart aroused: Poetry and preservation of the soul in corporate America*. NY: Doubleday.

Youngblood, M. (1997). *Life at the edge of chaos: Creating the quantum organization*. Dallas, TX: Quay Alliance.

Zohar, Danah. (1997). *Rewiring the corporate brain*: San Francisco: Berrett-Koehler.

Zohar, D. and Marshall, I. (2004). *Spiritual capital: Wealth we can live by*. London: Bloomsbury.

Case Studies

Chappell, Tom. (1993). *The soul of a business: Managing for profit and the common good*. NY: Bantam Books.

Harrison, Roger. (1995). *Consultant's journey: A dance of work and spirit*. San Francisco: Jossey-Bass.

Hawley, Jack. (1993). *Reawakening the spirit at work: The power of dharmic management*. San Francisco: Berrett-Koehler.

Lamont, G. (2002). *The spirited business: Success stories of soul-friendly companies*. London: Hodder & Stoughton.

Lewin, Roger and Birute Regine. 2000. *The soul at work: Embracing complexity science for business success*. New York: Simon & Schuster.

Liebig, James. (1994). *Merchants of vision: People bringing new purpose and values to business*. San Francisco: Berrett-Koehler.

Osterberg, Rolf. (1993). *Corporate Renaissance: Business as an adventure in human development*, Mill Valley, CA: Nataraj.

Ott, Robert; Colleen Kelly, and Marlow Hotchkiss. (1997). *LAKES: A journey of heroes*. Webster, NY: Xerox Corporation and Living Systems.

Ouimet, J. R. (2010). *Everything has been loaned to you: Autobiography of a transformational leader*. Montreal, Canada: To God Go Foundation.

Pollard, C.W. (1996). *The soul of the firm*. San Francisco: HarperBusiness.

Pruzan, P., Mikkelsen, K.P., Miller, D., and Miller, W. (2007). *Leading with wisdom: Spiritual-based leadership in business*. Sheffield, UK: Greenleaf Publishing. (See searchable database on these leaders at <http://tfsw.uark.edu/sbl/index.php>).